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39.
68.



A SMALL

BASKET OF FRAGMENTS,

FOR GOD'S FAMILY.

BY JAMES MIDDLETON.

"Gather up the Fragments that remain, that
nothing be lost—John vi. 12."



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TO THE READER.

ART thou a pilgrim, then methinks thou'lt find
Some fragment, suited to thy craving mind ;
To Jesus look, his spirit's aid implore,
To bless and feed thee, with celestial store.
Look not for truth in grandeur's form array'd,
Here's nought but fragments, in a basket laid ;
Fragments, 'gainst which rich pharisees may rage,
And breathe reproach on every following page :
Yet still methinks the Saviour's needy poor
Will not disdain what pharisees abhor.
These fragments, first, were lodg'd within my heart,
Nor was I willing they should thence depart ;
Yet being fearful, from its treach'ry known,
I fill'd some leisure hours, and penn'd them down,
This being done, I did not love to see
What might to others of some service be
Lie hid in darkness, wherefore thus I thought
Let come what may I'll dare to send them out.
For all success I look to God alone,
If all be lost his sov'reign will be done.
Reader, weigh every line, examine well
What saith thy conscience for 'twill always tell
Where goes thy heart, and where it loves to dwell.
What here thou seest, receive it as mine own,
From other works my pen has borrow'd none,
Such scheme for conscience sake I don't pursue,
I've wrought from knowledge and experience too.
If God should bless this little book to thee,
To him ascribe all praise, and none to me.

JAMES MIDDLETON.

**A SMALL
BASKET OF FRAGMENTS,
FOR THE FAMILY OF GOD.**

1. I CANNOT be persuaded but that all the Lord's family are desirous of being fruitful in their day, both in heart and life, in every good word, and every good work. Yet let them remember what accompanies fruitfulness. The dear Redeemer saith, And every branch that beareth fruit, he purgeth it, that it may bring fourth more fruit. JOHN xv. 2. So then, the more furnace work, the more fruit, and the more fruit, the more glory redounds to the sovereign Creator of it. Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. Verse 8.

2. Holiness of life while in this world, is one grand end of our calling. 1. THESS. iv. 7. The practical part of the Gospel is by many deemed legal and set aside as useless. I have observed that such are in general, zealous contenders for doctrines, yet still methinks they are licentious li- vers, and if weighed in the ballance would be found wanting. Hath the eternal Jehovah strew- ed all those cautious, reproofs, examples, exhor- tations, and instructions up and down in the Bible for no other purpose, save only, to look upon and

talk about? Surely not. He hath set them there for our profit and encouragement. The bare letter of Scripture cannot satisfy us, but when the Holy Ghost shines upon that letter, and we enjoy the substance thereof, we prove it to be a suitable directory through this wilderness world to the heavenly Jerusalem above. Ps. cxix. 105.

3. Christ is our fore-runner, and as such, he has left us an example that we should follow his steps. This example faith keeps in view. It tracks his sacred footsteps, watcheth his word of command, and surmounts every difficulty, while love sweetly constrains us to follow on bearing the cross and expecting the same fare HEB. xii. 1. 2. 3. 2. COR. v. 14.

4. Believers are not barren, they are all fruit bearing branches, although in the winter season very little fruit is visible. A christian need not be informed what is meant by winter, for he well knows by sad and woeful experience. Our Lord speaks of some as being in him and yet remain fruitless. Why then say you this is a plain contradiction of what you before asserted, namely, that believers were all fruit bearing branches. So I say still. But then let us be careful to know the real import of the Saviours words. When he saith every branch in me that beareth not fruit he taketh away JOHN xv. 2. His meaning is this. Every one that is in me by profession only, and never was savingly united to me by the bond of love, so as to partake of my divine nature, shall sooner or

later be taken away from that profession and from the society of my saints either by temptation, persecution, judgments or death, and shall be burnt in the fire of my wrath. **JOB. xxvii. 8. 21.**

5. The ears of many are shut against the cries of the poor, they seem to be void of all feeling for them, nor do they show any compassion for them yet they call themselves Christians. For my part I have no opinion of them, nor of their Christianity neither. The operations of divine grace in man hath a different tendency ; it softens the heart, insomuch that the good man is even merciful to his beast, much more to a fellow creature. The Apostle saith, As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of Faith.—**GAL. vi. 10.**

6. The holy martyrs, considered as men, had nothing in themselves more than others, which emboldened them to embrace such rigorous sufferings, for the honor of truth and the testimony of a good conscience. All the zeal, fortitude, confidence, submission, patience, meekness and consolation, which they were in possession of, they received from Immanuel's fulness who was with them according to his own promise, **MAT. xxviii. 20.** Their sufferings were sharp but of short duration. The love they bore to their Saviour was great. Many waters could not quench it, neither could the floods drown it. It quite absorbed the love of life, and stood as a banner displayed be-

cause of the truth. Ps. xl. 4. They exercised faith in the word of their faithful God, by the which they triumphed over the king of terrors, and received the end of their faith, even the complete and eternal salvation of their souls.

From pains, and noise, and dying groans,
 They rose to endless joys above,
 They rose to fill celestial thrones,
 And sound through heaven Immanuel's love.
 There they behold his smiling face,
 That face once cloth'd in sweat and blood,
 And their expanded spirits trace
 The matchless mysteries of their God.

7. I believe that private christians, as well as ministers, have their different work appointed them of God, who often makes them useful to others, either by conversation or writing, although it may not be known until the last day. This should be a strong motive to diligence in such a practice as opportunity might offer, if, after consulting the Lord in prayer, we see him open the way, and feel his secreet drawing thereto upon our hearts. MARK xiii. 34.

8. Were we free from the in-being of sin, there could be no conflict, and if no conflict there could be no victory, and if no victory there could be no triumph, and if no triumph there could be no thanks given to God who giveth us the victory, through our Lord Jesus Christ. 1 PET. ii. 11. Ps. clx. 13.

9. High thoughts, evil imaginations, sinful

inclinations, vain desires, inordinate affections, pride &c., are the opponents of Immanuel's throne nor will he suffer them to rival him. He will bind them in chains, and make his followers hate those enemies which so often causeth him to hide his smiling face from them. In proportion to the love of the heart is the jealousy attending it. Soon as this restless train begins to stir themselves and take some little advantage, the jealous lover cannot sit down contented. The best beloved seems to keep his distance, nor can the mourning spouse find any rest or satisfaction till he again returns to set matters right. Cant. v. 7. The earnest cry of her heart is this, O Lord iniquities prevail against me. Thou knewest how much they distress me, nor have I any power to quell them. Oh, do thou exercise thy kingly authority, and sway thy righteous sceptre in my heart to the pulling down of every strong hold. Crush the old man, strengthen the new man, that I may fight the good fight of faith, and hold fast that which I have. Such feeling prayer is an evidence of divine teaching, and will be heard. Ps. xxxiv. 15.

10. The more grace we have the more sin we feel, and the more sin is felt, the closer we cleave to Christ, and the more precious is Christ and his grace unto us. Rom. vii. 24. PHIL. iii. 8. 9.

11. The everlasting covenant made between the ever blessed Trinity is full of shall's and will's. It is well ordered in all things and sure. For a

man then to throw his if's and but's against it, is folly in the extreme. Canst thou bless a chastening and withholding God as well as a smiling and giving God. O soul, great is thy faith. Thou believest that all things are working together for thy good. According to this thy faith, so shall it be unto the, for it meets with no disappointment from God. Ps. xxxvii. 40.

12. When the cross falls upon us, we are prone to such hastiness of spirit, that we are for making an immediate stir, but so sure as we once attempt for to shift for ourselves we shall make but a very bad hand of it. God himself is our deliverer, and what he requires of us, is, to stand still and see him work out our deliverance for us. Exod. xiv. 13.

13. Sinners are too proud to ask God's mercy of him before he makes them feel their absolute need of it by enlightening their understanding to read their condemnation in his holy law. This being done, they become beggars indeed, nor do they beg in vain. LUKE xviii. 13.

14. When by the chastening hand of God we are brought low, his past goodness towards us should be still had in remembrance. O my God (says David) my soul is cast down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites, and from the hill Mizar, Ps. xliii. 6. The remembrance of past mercies, deliverance and consolations, as is well

known cannot recall them again unto us. Yet, through a fresh supply of the Spirit, it may tend to the encouragement of hope and patience amidst present calamities.

15. We are not to suppose that a sinner who has obtained the knowledge of his interest in Christ Jesus, is ever after during the remainder of his pilgrimage exempted from bondage, molestations, dangers, frights, fears and trials, or that constant and uninterrupted intercourse is kept up between the Lord and him, no, no. Such great faith must be greatly tried, not for the diminishing of its weight and worth, but rather for its advancement of its future exercise and triumph. 1 PET. 1. 7.

16. Some cannot say much for Christ, yet through the sufficiency of his grace, they are enabled to do much for him.

17. Lazy pilgrims, like lazy horses, need the spur, nor do they long want, what they so much need. PS. xxxiv. 10.

18. Glow-worms shine brightest in the darkest nights, so christians, when in the darkest seasons, while faith is in lively exercise, shine brightest in the eyes of others. JOB xiii. 15.

19. Many are for faith without works, say some grant it. But I am bold to say, that where the faith of God's elect is, good works will also be. Is it right to place the cart behind the horse. 1. THES. 1. 4.

20. To behold the cross at a distance is one thing, to bear it is another. The former hath a tendency to frighten us, the latter to improve us. Ps. cxix. 71.

21. It may be asked, Why doth the Lord lay such heavy crosses upon us ? I answer, It is that he might bend our stubborn wills to his own, that his will might be ours.

22. A servant of God may be brought very low, but never so low as hell. Nothing may appear but the smoke of ardent desires. Still it may with propriety be said, Were there not some fire there could be no smoke. Ps. xxxviii. 8. 9.

23. As soon as the love of God is shed abroad in the heart, the love of sin immediately abates and hatred to the world takes place. Those that love God are afraid of loving the world, which fear proves them to be haters of it, 1. JOHN ii. 14.

When love divine perfumes the heart,
Its sweet effects must soon appear,
The love of earthly things depart,
And God is lov'd supremely there.

Men may profess to love the lord,
But while they love the world and sin,
What evidence can they afford,
Of reigning conq'ring grace within.

Lord, let me never never prove,
A creature wrapt in false disguise ;
O let me feel thy bleeding love,
And aim at nought below the skies.

24. When we abhor ourselves on account of

sin, when we exalt the dear Redeemer, and can with understanding sing of his wondrous works for, in and by us, when our eye is single, when we walk as becometh his disciples, and when we trust him for all things, then indeed may we be said to glorify God, which a carnal man is totally incapable of. Ps. l. 23. and cxv. 7.

25. Dost thou desire more love, more humility, more zeal, more patience, more submission, yea, an increase of every grace, together with a rich fund of christian experience. Remember there is but one way of getting at these things, and that is through much tribulation. The more grace is exercised, the more it increaseth, and the more tribulation, the more experience. Thou needest pray for grace that shall enable thee to approve of those means which the Lord may make use of in order that he might effect or bring about that which thou prayest for. Rom. v. 3. Eccl. i. 19.

26. When we venture beyond the bounds set us in God's word, we do not only presume, but greatly err, and it is dangerous walking upon forbidden ground.

27. The love of God and the love of the world cannot reign in the same heart at one and the same time. The love of the world must vanish, before the love of God, as a little star vanisheth before the rising sun.

28. In public assemblies it is to be feared that

the creature is often worshiped by many, instead of God.

29. Alas, what a wavering, wandering, discontented, rebellious, murmuring, mistrustful, timorous set of creatures the Lord's children are, when left of him but for a little moment to stumble in the dark, and fall in with the dictates of human reason! But why all this? Because faith is weak servile fear is predominant, a well ordered covenant standing at the head of a profound mysterious and regulated course of Providence is not within view, and God is working wonders in a dark cloud. When the dazzling rays of his blessed countenance breaks fourth, and he again revives the face of the earth, away goes this darkness, and shame, self-loathing, self-abasement, and contrition often springs up. Those that can expose the failings of others with slander and reproach are ignorant of their own. Aspiring thoughts of self-sufficiency and creature excellency comes not from God. These should be narrowly watched and strongly opposed, as deceitful opponents of sovereign grace. Lowliness of mind, tenderness of conscience, and bowels of compassion is the characteristic of a christian. Hence the exhortation, Be not highminded, but fear. Rom. xi. 20. A haughty spirit goeth before a fall. When we are up, we are apt to forget where we are; but when fallen, we know by bitter experience from whence we fell.

30. While danger is at a distance, we may,

in the warmth of affection, speak as though we would do wonderful feats; but alas, saying and doing are two different things, and so we find when brought unto the trial. Witness Peter of old. **LUKE xxii. 33. 57.**

31. Christ makes all his ministers true and experimental witnesses. Witnesses of his power, his work, his love, his goodness, and his care.—He makes and keeps them sensible of their own impotency. He appoints their work, he directs their course, and holds them as stars in his own right hand. He, has a sun fills them with divine light, by the communication of his spirit, so that they shine both to the salvation of the elect, and the condemnation of the world. **2 COR. ii. 14. 15. 16.**

32. There are many that go into the ministry who never received a commission from God, nay, who never had any saving knowledge of him.—Such characters the scriptures call blind guides, wolves in sheep's clothing, dumb dogs, clouds without water, hirelings, strangers, &c. Christ's own sheep will not follow these, but will flee from them, for they know not the voice of strangers.—**JOHN x. 5.** Furthermore, they go in the pulpit for filthy lucre. They seek the applause of men, in preference to the praise of God. They are much more desirous of profit, than being profitable to the souls of men. They daub the wall with untempered mortar, crying, peace, peace. where the Holy Ghost hath never spoken peace.

Such vile imposters may both view their portrait and read their portion in the following words. Then the Lord said unto me, the prophets prophecy lies in my name, I sent them not, neither have I commanded them, neither spake unto them, they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. Therefore, thus saith the Lord concerning the prophets that prophecy in my name, and I sent them not, yet they say, sword and famine shall not be in this land. By sword and famine shall those prophets be consumed. JEREM. xiv. 14. 15. But some may object, and say these men have great gifts, much learning, and are admirable orators. I answer, all this they may have, and yet be nothing, because the main thing is wanting, namely, love. 1 COR. xiii. 1. 2. 3.

1st. As for gifts alone, they are like a fire that makes a wonderful blaze for a season and then goes totally out. Whereas the gifts of God accompanied with the grace of life, may be compared to a burning lamp, unto which is added continual supplies of oil to feed it.

2nd. As for learning, that leaves the false minister but a fool in God's sight, and his people also. 1 COR. i. 20. Reason cries, Give me the former. Faith cries, Give me the latter.

3rd. As for oratory that does no more than charm the ear, tickle the fancy, touch the passions, fill the head and draw back a large portion of vain

glory, which serves only to feed the accursed pride of the human heart. Thus knowledge puffeth up but love, wherever it is edifieth or buildeth up, In concluding this, I adopt Job's language, And if it be not so now, who will make me a liar, and make my speech nothing worth. **JOB. xxiv. 25.**

33. When I hear a minister is approved of, and applauded by the world, I set him down as an hireling, who careth not for the sheep, a false deluded light, whom God never sent. On the other hand, when I see a minister hated of the world for the truth's sake, and the testimony of Jesus Christ in his own heart, I judge him to be his sent Servant, a star, which he holds in his own right hand. **REV. i. 16.**

One sensual mind another loves,
And hates the sons of heavenly birth,
But this their different sonship proves,
And should exalt a holy mirth.

34. There is such simplicity in the gospel of Christ, that to depraved nature it is quite irksome. By the worldly wise man it is accounted foolishness, although divine wisdom is so wonderfully displayed therein. Such is his enmity, blindness and ignorance, being influenced by the devil, that he setteth up his own supposed wisdom in direct opposition to the Almighty. However thus it must be according to scripture testimony. The wisdom of God is foolishness with the world, and the wisdom of the world is foolishness with God. The preaching of the cross is foolishness saith the

unbeliever, yet it pleased God by the foolishness of preaching to save them that believe. 1 COR. i. 21.

35. A man in whom dwells the Holy Ghost, is, if God send him, qualified to preach the everlasting gospel, although he hath no human learning. But a learned person cannot preach the word from what he himself hath experienced without divine teaching. MAT. iv. 19. ACTS iv. 13. ISA. l. 4.

36. Education is very good in its place, especially to such as are under the reign of saving grace. Howbeit, it is often seen that a poor illiterate man, whom Jesus sends into his vineyard is made instrumental of doing the most good, that men might know the power is wholly of God and not of the creature.

37. Dost thou, being engaged in a good undertaking, often faint in thy mind from a supposition of an impossibility to accomplish it. Permit me to ask, are not thine eyes turned to thine own abilities rather than the work and power of God the Spirit? Methinks thou sayest yes. Then wonder no longer at it. Remember the only way for thee to make much progress is to renounce all fleshly confidence and look wholly to Jesus. And persuaded I am, that sooner or later thou wilt have cause to say, I can do all things through Christ which strengtheneth me. PHIL. iv. 13.

38. In all the transactions of the Trinity, touching man's redemption, there is such a degree

of exactness and order visible, that the contemplative mind cannot but wonder at and admire the sight. The Son when spoken of, or speaking of himself in his mediatorial capacity, is represented as acting with submission to, and receiving from the Father, who fulfils his covenant engagements in behalf of the Son, upon the ground of his fulfilling the covenant conditions required—He hath fulfilled those conditions for the elect sake, the precious promises relative to redemption are not conditional unto them, but absolute and unalterable. Our God hath kindly taken every obstacle out of the way of faith that it may venture forth upon his word, and lean on it as on an immoveable basis. LUKE i. 32. PS. xl. 7. 8. ZAC. ix. 11. ISA. xlix. 25.

39. Many make great pretensions to follow Christ until they meet with the cross, at which they stumble, being destitute of saving grace, and rather than take it up, they turn from it in order to find out a smoother path ; which self-sought path, if grace doth not prevent, lead such vain pretenders by the gates of heaven down to the gulph of hell. JOHN vi. 66.

The weakest lamb in Jesus' fold,
Shall hold his armour fast,
Shall persevere shall wax more bold,
And conquerer prove at last.

40. Was faith more active and love more strong the fear of all before us would be more confined and feeble. PS. xxiii. 4. 1. JOHN iv. 14.

41. No works are worthy of being called good, but such as are wrought by the good Spirit of our God, the only source of all goodness. **TITUS** i. 16
JOHN vi. 29.

42. To perform works is one thing, to trust in works performed is another. The former a christian is constrained to do, the latter he is restrained from.

43. We cannot receive consolation until it is given us of God. And when he gives it none can stay his hand.

44. Does it distress thee because thou canst not feel the precious promises of the gospel applied to thy heart with that energy thou wishest, or that they have been to others. Remember the promises, such as that of pardon, peace, consolation, life, light, direction, protection, perpetual supplies, deliverance, safety, victory &c., respecting various situations, circumstances and trials, that through faith in their Sovereign Author, revealer and fulfiller, the soul might receive and enjoy their substance. Is this thy conception of the promises, and is thy present condition, such as to need the things therein contained. If not, surely it is folly in thee to expect them.

Through stormy deeps and blazing fire,
Believer's walk, but there they find
A rich fulfilment of desire,
A grand improvement of the mind.
Saints must be purifi'd from dross,
And taste the blessings through the cross.

45. God's love in the heart, respects no external appearance, circumstance, or condition.— It swells not at prosperity, nor shrinks from adversity. Whenever we see a professor of the gospel giving all his company, and paying the strictest attention to such as have much of this world, while the poor distressed, afflicted saints, are passed by as unworthy of his notice, we may conclude that his pretended love and sympathy is no better than counterfeit. JAMES ii. 1. 2. 3. 4.

46. It is impossible that we through neglect of watchfulness, can be finally lost, yet for want of it much may be lost unto us, and much may be fallen into. MAT. xxxvi. 41. JOB, xvii. 9.

47. To talk of christian suffering is a very easy matter ; but to suffer as a christian that indeed is hard.

48. That which is the most hard and difficult to be believed, is the most right and sure object of faith, and is the most worthy of our belief.— ROM. iv. 18. JOHN xx. 25.

49. I am more afraid of a dead formal professor, than I am of an open enemy of the cross of Christ. Because the former may deceive me, whereas the conduct of the latter sets me upon my guard.

50. It may be asked, Why does the Scriptures abound with so many figures, similitudes, and parables ? I answer, it is that we mortals

by natural things, may be able to comprehend spiritual mysteries.

51. Every regenerated sinner is a vessel of honour, consecrated for the king's own use. Both its formation and its being is the rich product of his wisdom and might. In it he pours water, wine, and oil, and lest it should contract filth in abundance he keeps it in a furnace. 'This is a needful preparatory to its being filled with all his fulness.

52. The new creature consisteth in a conformity to the image of Christ. This is the end of predestination in time. Rom. viii. 29. And its glorification is the end of predestination in eternity.

53. Great multitudes come within hearing the sound of the gospel with their outward ears, but few, very few are blessed with the knowledge of it, even that few that are ordained to eternal life. These only believe the report, (Isa. liii. 1.) which faith proves their election. The scriptures saith, many are called but few are chosen. To one the gospel is a savour of death unto death, to others it is a savour of life unto life. The one is taken, the other left. Thus shines divine sovereignty.

54. Believer, thou canst receive nothing but blessings from the Lord's hand, although they may come unto thee in disguise ; seeing the curse is for ever removed from thee.

55. God's children cannot feed upon husks,

they must have children's bread because they are children.

56. Rather than the Lord's children shall be exalted above measure, or be overcome of pride, he will send a pride-wounding, soul-humbling messenger to buffet them. 11 Cor. xii. 7.

57. Even among professors there is too much respect of persons visible. Those that have much of this world's goods, and are fashionable in their appearance, are honored with much attention, while the poor are passed by as unworthy of notice. Oh, shameful conduct. Oh, that such conduct may beget shame in us, that being ashamed we may act as becometh the Gospel of Christ and as Christ hath commanded us. Rom. xii. 6.

58. While we remain in this world, we must not, nay, we cannot obtain freedom from these four things, namely, tribulation, temptation, persecution, and war.

59. Truth faith must be tried, the truth of which will appear in the trial. 1. Pet. i. 7.

60. To fall one step short of heaven, is to fall into hell.

61. When a believer can exist without natural food, then, and not till then can he live without prayer and communion with God.

62. I have often smiled while observing the weakness of young converts. Poor hearts, they look upon all that make a profession of religion

to be real christians. They can sit with content and satisfaction under any sort of preaching.— Let it be Arianism, Arminianism, or Calvinism, let it be modern, moral, or evangelical, they cordially receive, and greedily swallow down the whole as sound doctrine, and unsullied truth, which fulfils the wise man's saying. The simple believeth every word, but the prudent man looketh well to his goings. **PROV. xiv. 15.** It is thus with them, because their understanding and judgment are so clouded, that they cannot pick out the pure grain of truth from the chaff of error; and distinguish between the ministers of satan, who speak lies, (**PROV. xiv. 15.**) and the faithful ambassadors of Christ, who declare his whole counsel. **PROV. xiii. 17.**

To this infant state, the strongest young men and the most aged fathers in Christ may turn their eyes, and as shame springs up, breathe out Paul's confession. When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things. **1 COR. xiii. 11.**

Ye that are strong despise not the weak, but rather encourage and receive them; receive them I say, but not to doubtful disputations, (**ROM. xiv. 1.**) or not doubting of their being saints, because they cannot defend their sincerity by force of argument, or render a satisfactory answer to those questions put to them in a way of dispute touch-

ing doctrine and experience.

63. He that gets nearest to the Lord is farthest from the world, satan and self.

64. After the sun is set, there are at times some reflections visible in the heavens. So after the glorious sun of righteousness which has shone upon our souls retires, we still retain the refraction of his beams, which faith lives upon until it again ariseth to the abounding of our happiness.

Deserted souls be not dismay'd,
Still be your minds on Jesus stay'd ;
See, through the clouds he looks on you,
And soon his smiles shall pierce them through.

Your foes shall all be liars found,
Guards tho' unseen your souls surround ;
Your God casts down that he might raise,
He deals thus to improve each grace.

65. A wicked man is at peace with the world and at war with God. A righteous man is at peace with God and at war with the world. Easy it is to decide who will conquer.

66. All that know Christ will follow him, and following him, they must suffer for his sake.—Nevertheless they shall be strengthened by him, they shall be conquerors through him, and after death they shall for ever reign with him.

67. A proud pharisee may feel satisfied with the bare performance of a few cold, dry, legal duties :—not so a sound believer, he must find and enjoy his Lord Jesus, the supreme beloved of his

soul in ordinances, or satisfied he cannot be. A stinking bone may please a hungry dog, but it cannot a hungry child.

68. Zeal should not be too hasty either to censure or commend, where knowledge has not run before, to send back a command.

69. At regeneration the formation of the new man is altogether complete, nor is there after this any member added, but rather a perpetual growth of those already formed. The most aged fathers in Christ that ever entered the portals of heaven, were once babes. consequently their growth must have been in a way of graduality until they arrived at the stature of perfect manhood. We grow in two things, to wit, grace and knowledge, of our Lord and Saviour Jesus Christ, to whom be glory both now and for ever. Amen. 11. PET. iii. 18. Grace and knowledge, and the new creature, are synonymous. Grace signifies the whole train of graces produced by the Spirit, and planted in the heart by him. GAL. v. 22. 23. Knowledge implies an attaining to new and greater discoveries of Jesus's person, love and work, as the Saviour of sinners, yea the Saviour of me personally, me a vile sinner. This is the branch of knowledge the growing babe is desirous of. Now when this babe is first awakened he is alarmed with apprehensions of divine vengeance he is afraid of the Almighty, but when pardon is presented to faith, or when he can believe, he is a pardoned sinner, through the aton-

ing blood of his surety, his heart dissolves in flames of love. Thus grace grows or increaseth. Again, its growth is further manifest by the victory it obtains over the world, the flesh and the devil, For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. JOHN v. 4. 5. Such conquests are peculiar to young men, noted for their strength, to whom John thus writes, I have written unto you young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 JOHN ii. 44. It appears to me that faith is the leading member of the new man. Nothing can stand before it in the way to God. Indeed, it so worketh itself into his mighty power, that it bringeth it into all the other members, which being animated and invigorated thereby, to triumph over and keep under the members of the old man which are opposed to them. Moreover it appears to be the leading member, because love in the exercise of it attends faith. We cannot love God as a sin pardoning God, until such time as we believe he has freely forgiven all sin. Mary Magdalen had much forgiven, wherefore she loved much, and observe, the Lord takes special notice of her faith. Thy faith hath saved thee go in peace. LUKE vii. 50. Again, as love follows faith so also doth joy. Whom having not seen ye love,

in whom, though now ye see him not, yet believing (mark this) ye rejoice with joy unspeakable and full of glory. 1. PET. i. 8.

Many who are ignorant of themselves contend for perfection in the flesh. They vainly think that grace is so rapid in its growth, that it doth in the course of time quite overspread the old man of sin, insomuch that it is as it were lost.— Was this true, then I say heaven must enclose a world of iniquity, for perfection is confined to heaven alone. HEB. xii. 23. I mean in respect to saved sinners. Thither we are bound, and thus our progress is described. But the path of the just is as the shining light, that shineth more and more unto the perfect day. PROV. iv. 18.— Again, was this true, then Paul must have been in an error when he said, for I know that in me, (that is in my flesh) dwelleth no good thing ; for to will is present with me, but how to perform that which is good I find not. ROM. vii. 18. That which is born of the flesh ever remains flesh.— The old man is never a whit the better for God's grace. It is a very enemy. It is under sentence of death. Nay, its execution is already begun by the entrance of the incarnate word into the heart, by whose spirit we are dead to it.

Perfection in scripture is always applied to God and his work. Man, considered in the abstract, is altogether imperfect. No, say you, the scripture account of him runs thus, Mark the perfect man, and behold the upright, for the end

of that man is peace. Ps. xxxvii. 17. Here is a man that has arrived at a state of perfection.—Aye, but not a fleshly perfection. Perfect he is but how? Why, say you, by the complete crucifixion of sin, and freedom from the commission of it. Not so, he is perfect as he is the workmanship of God, created anew in Christ Jesus, whose justifying perfection overspreads his soul. He is upright because he is a lover of God and godliness. CANT. i. 4. Adam in his original state was upright. Eccl. vii. 29, He being a sinless creature, was capable of loving, enjoying, communing with and adoring God as his creator. Thus was he upright by creation. The perfect man mentioned, is one that was slain by sin, but now being saved from its power, reign and consequence, he loves God as a just God and a Saviour. Thus is he upright by regeneration. Believing in Christ he is justified from all things.—Here is his personal perfection. Receiving the knowledge of this he loves God for his love and mercy, which is laid in his regeneration, (TITUS iii. 5.) and shall be built up for ever in his eternal glorification. Ps. lxxxix. 2. Here is his personal uprightness. So far is such a character from being a libertine in life, that he is the only one that yields or that can yield the required course of obedience to all gospel commands. Whereas those that say, (freewillers I mean) they have committed no sin for such length of time, are verily captivated by it, and willing drudges to it.

Their confidence is in the flesh, their foundation is in the dust, and dying so carnally secure, eternal fire must be their portion for such dishonor done to the blessed king of saints.

70. When I say perfection is confined to heaven alone, my meaning is with respect to the saints sensible enjoyment thereof. That he stands perfect and faultless before God the Father in Christ is granted ; but here lieth the difference, in heaven their is no sin. In this world the perfected soul is inclosed in a body of sin, consequently in one sense he is imperfect, for where sin is, there is imperfection. Imperfection signifies defect, or something wanting to make complete. What wants the christian ? it is freedom from sin, and everlasting happiness in the open vision of God. Let him arrive there, and he is no more imperfect, seeing sin no more opposeth the ennobled powers of the triumphant spirit, on the full stretch for eternal adoration.—The Apostle when speaking of perfection, expresseth himself as looking forward with hope and expectation. But when that which is perfect is come, then that which is in part shall be done away. 1 Cor. xiii. 10.

Was not Paul a believer ? Did not Paul love God ? Had not Paul the saving knowledge of God. ?

Yes ! and was conscious to himself that he was a perfect man, through the spiritual adorning of

God. Paul's perfection lay in God and his work, his imperfection lay in himself and his service.—Paul believed, yet he felt unbelief; he hoped, yet he felt despondency; he loved, yet he felt his enmity; he rejoiced, yet he was often sorrowful; his will was set upon doing good, yet evil was always present with him. The whole of it is wrapped up in this complaint. But I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. “Oh, wretched man that I am who shall deliver me from the body of this death” Now turning his eyes to God and his precious salvation, he thus exclaims, I thank God through Jesus Christ our Lord. After this he draws the inference. So then with the mind, (influenced by faith and love,) I myself serve the law of God, but with the flesh, (pregnant with evil) the law of sin. Rom. vii. 23. 24. 25. Now if we wind the whole up, it just amounts to this. We are personally perfect in our personal justification to the approval of God; yet we are not as hereafter, we shall be personally perfect in our personal glorification in the uninterrupted enjoyment and worship of God.

Observe further, how the Apostle lays down the state of the Church in this and the other world. Here, we are absent from the Lord, in heaven we shall be present with him. 11 Cor. iii. 8. Here we see through a glass darkly, in heaven we shall see face to face. Here we know

but in part, in heaven we shall know even as also we are known. 1 Cor. xiii. 12. We know God now, and this is eternal life, or an evidence of our living to God; for no life, no knowledge, but in heaven we shall know more of him in his glory, love, goodness, mercy, justice, truth, holiness, wisdom, faithfulness, majesty and dominion. We shall also know what glory is in its fullest latitude, which here we do not, nay, we cannot.—Again, we shall know more of our path and pilgrimage through this world, by taking a retrospective view of it. Moreover we shall know those of our friends and our brethren which are redeemed and glorified with us. This I think, must tend to swell the bliss, and wind up every sound of adoration to their highest key. Oh, to be with Christ which is far better.

71. There is no believer that can yield the obedience that he would, and Satan's aim is to get him to look at the imperfections thereof, at the same time telling him that thereby God is not glorified nor man profited. He is a liar.—Poor soul, the next time he attacks thee, do thou tell him so. If he sets thy imperfections before thee, send him to Jesus for a repulse, and tell him that all his perfections are thine. This is the way to confound him. JAMES iv. 7.

72. When a sinner is born again, his affections are guided into a proper channel. He loves God as his Father with a lively hope by the resurrec-

tion of Christ from the dead, and he also loves the brethren. This divine love is the fulfilling of the law, it being the sum and substance thereof. A natural man cannot love a real child of God in the Spirit, although his pretensions thereto may be great, for death and enmity, life and love are two opposite points, therefore there is room for judgment in this matter, that the poor timorous christian, after a little examination, may come at the knowledge of his right and abound in strong consolation, through faith and hope.— We know (saith John) we have passed from death unto life, because we love the brethren. JOHN iii. 14

73. Amidst ten thousand employments, the glory of God should be our highest aim, for thus runs the exhortation. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 COR. x. 31. We are not saved to live to ourselves, far from it. We are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praise of him, who hath called us out of darkness into his marvellous light. 1 PET. ii. 9.

74. The most sincere obedience of the greatest saint under heaven doth not increase the love of God toward him. That remains for ever the same. Methinks some one may be ready to say if a christian is guilty of backsliding, his misery is great, doth not this prove the decrease of God's love. Again, he that walks closest with his Lord

enjoys the most happiness ; is not this a sign of his love being greater ? Surely not ! The backslider looseth the joy resulting from a manifestation of God's love, but not his interest in it. So then our obedience doth not work us more into the favour and affections of the Almighty, but rather tends to his honour and our own happiness. **LUKE xvii. 10. MAT. v. 16.**

75. When we, either by the secret indulgence of iniquity or by actual transgression, have contracted a fresh burden of guilt upon our consciences. Satan labours hard to keep us from a throne of grace, and we being so beset with fear and unbelief, do withal feel a backwardness to approach it ; but alas, to whom can we go in such woful plight for help and cure ; but to our Almighty physician whose sympathy is more than adequate to our misery. When we apply to him with all our cares, burdens, and complaints, we reflect more honour upon his office-characters and do shame the devil more by ten thousand times, than we do by standing at a distance, mourning over our own unworthiness.

76. People may seem to be that in public which in reality they are not. According to the conduct of man when in secret, is the state of his soul before God. Hypocrisy respects men, sincerity respects the all-seeing Majesty of Heaven.

77. Careless walkers are in general complaining souls.

78. Fear and shame is wont to hold the tongue of reproof, instruction and encouragement. If the Church was more open, free, plain, and honest, their benefit would not be less.

79. Great gifts and extensive knowledge do not prove men to be real christians. A godly life and conversation correspondent with the gospel, is the grand evidence of true christianity.— This is the fruit whereby the saint is known. MAT. vii. 20.

80. He that is most conscious of his own weakness will lean most on his beloved Lord.

81. When we pray to the Lord, how encouraging is it to reflect that nothing is too hard for him. The difficulty does not lie on his part to perform, but on our part, as it respects our believing his willingness to perform what he can and has promised to perform. MARK ix. 23.

82. We cannot know what it is to try the Lord Jesus as the stone of help until we are brought into those straits and dangerous circumstances, from which if he doth not deliver us desolation, misery and utter ruin must inevitably attend us. Prayer is powerful when need is great. EXOD. xiv. 10.

83. We may convince our persecuting enemies of their fault in injuring us wrongfully, but this conviction doth not destroy their enmity, but rather bloweth it up until it breaks forth into a blaze of outward fury. Sinners must first be

brought within Mount Zion before they can love Zion's offspring. They hate us, but without a cause. Ps. lxi. 4.

84. Could we obtain freedom from trials, which sometimes we vainly desire, where would be the exercise of faith, prayer and patience.— Trials give us a fresh errand to God, and the more he lays upon us the oftener will he hear from us.

85. Satan's brightest instruments against the Church, are those that have made an open profession of Christ, but are now turned apostates.

86. Are we indeed Zion's pilgrims, set off in the heavenly race, why then should we stoop to catch at those trifling toys that lie in our way.— Surely they that run lightest are like to run fastest. HEB. xii. 1.

87. When thou se'st others fall, say not within thyself, "Well, how can they do it I know not I cannot think they are children of God." Remember, thou standest not in thine own strength, thou art kept by the upholding hand of God.— Take it away and immediately thou art gone with them.

88. Where there are means to be used, it is right to use them, but when there are no means to make use of, God can work without them.

89. Those that are resolute in the cause of God shall never want for enemies and opposition and blessed be his holy name for providing strength sufficient to endure it. God's wisest children are

the world's greatest fools. 1 Cor. iv. 10.

90. Was there no hell to be saved from, nor any heaven to be enjoyed hereafter, I prefer the ways of God to the ways of sin.

91. Weak saints have always little crosses to carry; what a strong man can bear would break the back of a babe.

92. Although we are not what we would be, yet we are what God would have us to be.

93. A little word is sometimes accompanied with great power, to the conversion of some great sinner. When God works who can hinder.

94. The praise and esteem of men is but a poor trifle, not worth seeking after; and if obtained not sure of being kept.

95. There may be a knowledge of God's will where there is neither will nor strength to do it. Such knowledge is calculated to make men proud boasters instead of doers, cannot be saving. On the other hand there can be no will, neither strength to do the will of God, without a saving knowledge of his will. Saving knowledge precedes evangelical obedience, which obedience is the fairest proof that we possess it.

96. If Christ be formed in the heart, the hope of glory, the fruits of his Spirit must undoubtedly appear without, to the glory of his grace.

97. When we look beneath the most high God he will cause his mercies to fly above us, and

flog us for our folly.

98. The teachings, leadings and dealings of God are so mysterious that reason cannot judge aright concerning them. The judgment of reason is according to things that are seen. Faith looks at the word of its divine Author ; and though the promise and the many turns in Providence seem to run counter, yet it looks through all to the faithfulness of the Almighty promiser, and traces his wonderful work, until it knows the end thereof, as it is written. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Rom. viii. 28.

When we lie as it were becalmed, and walk apparently unmolested, we are apt to forget Jesus ; but rising storms, and the rage of enemies make us prize his power and the safety there is in him.

Satan and Sin with all their power
None but Immanuel can controul,
None but himself in the dark hour,
Can keep, support, and cheer the soul.

99. Unbelief brings in discontent, but soon as confidence grows strong, and Christ is again enjoyed, contentment takes its place.

100. In the course of my experience, I find that when the new man is most happy in God, the old man struggles more desperately, and sometimes so far prevails, as to mar the intercourse and cause a momentary separation. It is

natural for one enemy to envy the happiness of another, and withal to seek its overthrow.

101. When temptations accost me, if I do not find power to pray against and resist, they are sure to overcome me.

102. Was an elect sinner but left to his own free will, he would burn in hell for ever, but thank God a member of Christ's body cannot be lost. Grace must be communicated and that grace must be crowned with glory. Ps. lxxviii. 11.

103. The more a flint is struck, the more the sparks appear; so the more a hypocrite is probed by a heaven-born, heaven taught soul, the more his spite, envy, malice, and revenge is discovered. Hypocrisy cannot endure the light but truth doth not shun it. JOHN iii. 20. 21.

104. Were temptations, sins, the devil would lay on a heavy load. Temptations are not sins the sin lies in yielding to the tempter.

105. A reprieve cannot be more welcome to a condemned malefactor, than divine forgiveness is to a convinced sinner. Was a reprieve offered to a free honest, unconvicted person, he would undoubtedly spurn at the offer, and say, "What need have I of a reprieve seeing I am free from condemnation." Thus it is with blind unconverted sinners when hearing of pardon through the precious blood of Christ.

How sweet the sound of pardoning grace,
To wounded souls oppres'd with guilt,

A bleeding Christ their arms embrace,
And soon the sweet effects are felt.

106. As whole sinners we need a whole Saviour, and a whole Saviour will have a whole heart, Prov. xxiii. 26.

Lord, I'm in danger every hour,
O guard me by thy sovereign power,
Possess my heart, there rule, their reign,
And freedom, life, and peace maintain.

107. Sin may distress but it cannot destroy a believer. Sin does not distress a dead sinner.— Surely then we may believe that distressing sins are pardoned sins.

101. Great sinners when awakened need great encouragement. In the gospel they have it. For great sinners, there is a great Saviour provided, who has great mercies to bestow upon them.

109. Sin, though it cannot damn a justified sinner, yet the commission thereof doth strike a spark of damnation in the conscience.

110. Some would have Christ as a priest, to take away their sins by his atoning sacrifice, but not as a king to conquer sin in them, and make them holy and obedient subjects. Let such think thus again, that where as a priest he sprinkles his balmy blood upon the conscience, as a king he will reign in the renewed heart.

How vain of pardoning blood to sing,
While strangers to its cleansing pow'r,

Saints yield obedience to their king,
And mourn that they can yield no more.
With devils, self and sin they fight,
And holiness is their delight.

111. At a little distance a counterfeit may have a much better appearance than real coin.— It is possible for a hypocrite to excel the true worshippers of God in outward appearance, but their cloak is so very thin, that with a little wear, some hole appears, through which their hypocritical deformity is discovered.

Deceit shall fail, and hypocrites decline,
While truth endures and saints look more divine,

112. Mercies long enjoyed loose their sweetness, they appear as trifles of little value, and are lightly set by. We are never more sensible of our mercies than when we have been deprived of them, and they are again restored unto us. Now they prove to be doubly sweet because they succeed the bitter.

113. If one drop of heaven is so sweet and exhilarating to the weary pilgrim below, what must it be to bathe in the immense, the unbounded ocean of glory above.

114. Have I here no continuing city, and am I seeking one to come. Why then should I be so much concerned about what I so shortly must leave.

115. There is no want but Christ has in himself all fulness to supply it. There is no wound

but Christ is able to heal it. There is no good desire but Christ is sufficient to fulfil it. Where then can a poor sinner go but to Christ, from whom can he expect suitable and seasonable relief but from Christ. Those that seek their all in Christ, shall never fail finding him all in all unto them.

116. Amidst a thousand friends, and a thousand duties I cannot forget self, nor run it out of sight; self, that abhorred self will always appear before mine eyes.

117. I would not exchange my hours of deepest distress, for the worldlings hour of highest mirth.

118. Our looking to Christ is the effect of his looking upon us. Christ looked upon us from eternity, that we may look upon him through eternity.

119. It is good growing, when we grow more out of conceit with ourselves, more in love with Jesus Christ and more like him.

120. I pray for humility, but cannot always approve of those means which the Lord makes use of, in order to make me humble.

121. Dost thou look at eminent saints, and secretly desire to be like them. Remember the same grace that made them what they are, is sufficient to make thee what thou wouldest be.

122. There is no sin so small but it needs to be repented of, nor is there any sin so great, but if truly repented of shall be freely and fully forgiven.

123. Self interest will lead people very far in a way of profession, but nothing short of true faith in and real love to the Lord Jesus, will lead men to sacrifice their all for his sake. Some would rather be gainers by Christ than losers for him, but such as are losers for Christ shall surely be gainers by him. MAT. 10. 19.

While strength'ned by thy mighty hand,
I'll fight for thee my God :
And cheerful wade at thy command,
Through flames, and pains, and blood.

124. Pride is an hungry foe, it will suck food out of every duty. Pride can turn itself into such a multiplicity of shapes, that it often deceives the poor pilgrim, insomuch that he frequently entertains his enemy before he is aware.

125. The best of men will have their foes as well as friends ; but as the eternal God is their friend, and they fear him, although they have many inveterate enemies, they need not fear them. Their divine Father can, if he please, make even their very foes to act the part of a friend towards them, for they are all under his control.

129. The memory may retain the letter of scripture, but the heart only feels the power and

contains the substance.

127. I have been in an error, and yet have been so confident of being right, that what I have at that time spoken, have afterwards brought guilt upon my conscience, and distress in my soul. This hath shown me the necessity of watchfulness. The tongue is a small member, but it requires a bridle of divine power. We should always know the truth whereof we are about to speak, before we attempt to be positive.

128. A bleeding Christ is the only refuge provided for a guilty conscience. When it flies thither for shelter, Moses may frown and Satan may roar, but their noise can neither alarm nor destroy the hidden believer. They have lost their prey, and therefore must return as they came empty handed. Blood and righteousness is an overmatch for them, it ever stands proof against them all, in behalf of the elect.

139. When divine love burns strong, and zeal is on the wing for action, flesh and blood are not consulted, fear doth not start objections, nor sloth frame excuses, difficulties do not dismay, nor danger prevent progress in the path of duty.

130. A present God makes a present cross light, and a present cross makes a present God precious.

How sweet when in the trying hour,
To enjoy the presence of the Lord,

Then we rejoice though creature power,
Cannot the least support afford.

131. The self righteous are not fit objects for Christ. They seem to take the work off his hands. A righteous Christ wants none but unrighteous sinners to come unto him, that he may make them righteous by imputing his righteousness unto them

132. That soul whom God loves, may be a lover of the world, but the man who truly loves God, will, and must be hated by the world. Regenerating grace makes this difference. God loves his chosen sheep before they love him.—
JOHN iv. 19.

133. The greatest comfort is often found beneath the greatest and heaviest crosses.

134. What we cannot, when faith is weak approve of, God designs for our improvement.

135. The very least discovery of heart evil, and the very first motion of the heart after the Lord Jesus springs from divine life, and the light that attends it. Life gives birth to feeling, and light maketh manifest.

136. Had I a storehouse filled with all manner of precious things, insomuch that I could not find any thing missing, although they were stolen I could trust it into the hands of one in whose heart is the fear of God, with as much pleasure and satisfaction as though mine own eyes were continually upon it. Such is my confidence in

God's fear. **PROV. xiv. 26.**

137. Great things when at a distance make but a very small appearance. Christ the habitation of the Godhead, (**COL. ii. 9.**) is a great Saviour, his attributes and perfections are great, his promises are great, his threatenings are great, and his providence is great, yet all these appear very small to a sinner that is afar off, nor can he discern their greatness until he is made nigh by the blood of Christ.

138. The path of profession abounds with so many imposters, that the real saints of the most high, instead of improving the privilege of communion, seem all to be afraid one of another.

139. Free willers may be compared to a man that has lost his purse, but does not find it wanting, till he comes to pay his debts.

'Tis certain such who of their free-will boast,
Was ne'er convinc'd their will to good is lost,
Their wretched helpless state lies close conceal'd,
Nor is their danger, or their pride reveal'd

Souls taught of God their corrupt nature mourn,
On grace relying from all sin they turn,
They trust in Jesus and his will they do,
Grace is restraining and constraining to.

140. External evil cannot prevent that internal light and comfort which flows from God, nor can external good prevent that internal darkness, sorrow and confusion which his absence occasions. **JOB. xxxiv. 29.**

141. There is no pit of misery so deep, but mercy's hand can reach its bottom to pluck the miserable from thence, and make them completely blessed and happy. Since Paul, Manasseh, Mary Magdalene, the dying thief, and other great sinners have found mercy, the vilest wretch upon earth, if convinced of his sin and want, need not despair of obtaining it also.

142. How great is the folly of bringing the burthen of to-morrow's cares upon our mind, when we know not that ever we shall see it, spiritual and temporal supplies for the present day should be asked of God, but supplies for future days should be left until future days arrive to receive them. MAT. iv. 11. 31.

143. Christ is the glorious, desired, and admired object of every believing heart, and when through the Spirit by the exercise of faith it is fixed, trusting in him, it is a precious praising season, nor is it in the power of earth or hell to remove it.

144. One night as I was travelling. I came to a directing post, but it being dark, I could not discover the directions thereon, which led me to make the following remark. The bible is full of plain directions, and is the believers map but though he hath an understanding, the map, is of no real benefit unto him till the Holy Spirit sheds abroad divine light.

145. The language of a poor empty spiritual beggar, in whom a confidence in God's grace is wrought, is this. "I am stripped of all, I have nothing of mine own truly good, I am in want of all that God has promised to give the poor. For this I am begging, for this I am waiting, and though he should rebuke me, curse me, damn me, yet will I hold, hold fast my confidence in him.

146. Beware of boasting of any thing possessed short of Christ. That which to-day thou enjoyest, to-morrow thou mayest loose, and go mourning on the account of it.

147. Jesus Christ is the only foundation of a poor sinner's hope, which the Father hath laid in Zion. Was there no Christ, there would be nothing for faith and hope to fasten, to rest, and to build upon. Was there no Christ, there could be no enjoyment of salvation, no access to a reconciled God in him, nor any expectation of eternal glory. What would be the bible without Christ? What would be the ordinances without Christ? Nay, what would heaven be without Christ? There could be no heaven at all.—Thanks be to God for his unspeakable gift. JOHN iii. 16.

148. When we begin to backslide from God, none but himself knows how far we may go, nor can any but he reclaim us when gone. Some professors have begun to apostatise openly,

that is to throw off their profession of what they had not in possession, and so have continued until an opening hell has swallowed up their affrighted souls. Thus far a real christian can never go. Wander from his resting place he may, yet the tender mercy and care of the ever watchful Shepherd is still upon him. His undiminished love sends the covenant rod after him, his hand of power gently lays it on, begets a consciousness of folly, and brings him back again mourning and sueing for a manifestation of forgiveness ; which when obtained draws gratitude from the heart, and praise from the lips. Ps. cxxvi. 7. xxiii. 3.

149. Preservation in visible danger is conspicuous for which we praise God now, but for preservation in invisible danger we shall praise him in heaven hereafter. All preservation is of God. Ps. cxlv. 20.

150. Art thou tempted to neglect secret prayer, because worldly business presseth hard upon thee. Oh ! take heed to thyself, for at such times danger is at hand. An opportunity lost can never be recalled.

151. The children of the flesh may pretend to love and show us favour, but they being in the flesh, and the devil being in them, the enmity of their heart riseth against the divine image in us and they still hate us on that account. Decency of behaviour may, for a while seem to hide it,

nevertheless, at certain seasons it will break through all. JOHN xv. 18. 19.

152. We should learn to keep the people of this world at a proper distance, for if we suffer too great a nearness, they may prove a snare in keeping us at a distance from God. EPHES. v. 11.

153. Dost thou on sabbath days sit at the Lords table, and on other days meet with any company round the gambling table? Oh, thou formal, thou wicked professor, thou dost but trifle with religion, and take a false oath before God. In partaking of the outward elements thou dost publicly swear that thou art a follower of Jesus Christ, whereas thou art nothing else but a servant of his enemy, the devil, whose wages for thy hard service is death. ROM. vi. 23.

154. Every spiritual blessing, if traced to its right source leads our thoughts back to God's eternal love. It was from this source alone the salvation of sinners sprang, which salvation was perfectly contrived, and by covenant engagement eternally secured before time was, or man by sin was lost. How absurd then is the idea of merit. An holy walk and conversation instead of being meritorious, are only the certain effects of unmerited grace, freely bestowed upon the sinner prior to the performance of one good work. JEREM. xxxi. 3. 11 SAM. xxiii. 5. JOHN xv. 16. EP. i. 1. 3. 4. 5. 6.

155. Many in the present day speak largely of their freedom from all doubts and assurance of their souls salvation. I wish to know how such characters feel after the commission of any known sin. If they say it doth not becloud their evidence, nor raise the least doubt in the mind, the truth is, I doubt the truth of their religion. Unbelief is not slain whilst assurance is enjoyed, it is in very close confinement, but soon as it again breaks prison, the christian knows by woeful experience what mischief it doeth.

156. When the cause of our love to Christ's disciples is his divine image shining in them in preference to worldly advantage or any other thing, it is a sure sign of Christ's love being in us. JOHN ii. 10.

157. When a storm is over, fair weather may be enjoyed for a little season, but ere long another storm ariseth perhaps more furious than the former. A just portrait is this of christian experience. When one trial ends, and our spirits are held in the embrace of a smiling Redeemer, we witness divine manifestations and are enabled to confide in him as a faithful, immutable, promise making, promise fulfilling Jehovah. Yet though in the midst of this sunshine of spiritual prosperity, it becometh us to live in constant expectation of heavier trials, which may overtake us before we enter the haven of endless rest. After sitting long upon the Mount, we are apt to grow

drowsy and lazy. Tempestuous trials are sent to keep us awake, to remind us of our present lethargy, and stirs us up to the performance of what has been neglected.

Our lives how changeable they are,
Nor should we once expect to find
A settl'd rest, till landed where
Rich pleasures fill each glorious mind.

158. Men that are of the works of the law, are unbelievers. They set up every thing in direct opposition to God's appointed way of salvation. Such men are in a delusion. Their pride is such, that they would sooner by half work out their own salvation, by striving to keep the law, that accept it as a free gift, and so submit to the righteousness which is of God by faith.

What is it, that holds men in such delusion ?

It is their enmity, pride and unbelief. They do not believe that they are in themselves what they really are, and having hatred in their hearts against God's divine sovereignty exhibited in his gifts to the exclusion of all creature merit ; they will not for prides sake throw all away as dung and dross in point of justification, to the end that they might win Christ and be found in him as righteous in his righteousness. Hence appears the necessity of supernatural power to bring men off from that sandy foundation, whereon they are (so long as they may) determined to build and rest even at the expence of their eternal damna-

tion. Rom. x. 3.

159. The world are ashamed of Christ because they knew him not. True christians though they feel the shame they hate, are not ashamed to profess him. In proportion to the measure of grace possessed, and the spirits operation experienced it is our fortitude and zeal which conquers bold-face shame. Rom. i. 16.

160. The fearful apprehension of danger may draw a cold formal prayer from the lips of the wicked. But soon as danger ceaseth, prayer and fear ceaseth with it.

161. Salvation by grace, is too humbling a doctrine for the proud heart to receive, before the proud heart under the influence of that grace received, is humbled.

162. The greatest blessings are often concealed within the darkest clouds, which when broken, discharge their rich contents on the afflicted saint.

163. Neither devils nor men can deprive us of divine consolation, the only enemy that can deprive us of this, is our own sin. Isa. lix. 2.

164. If thou art a fool in religion, I know thou art one that is very apt to be looking at, and meddling with any thing sooner than thine own heart. It is the wisdom of real saints to be much in looking into their own consciences to observe how matters are going on there between their God

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and them : and also to be seeking after the atonement and righteousness of Jesus Christ. Prov. xvii. 24.

165. Frequent deception begets caution, and adds to the employment of that too much neglected, but truly honorable and worthy character, Mr. Takeheed.

166. Young converts are very desirous of being thought much of, and applauded by others ; but after receiving blows from that quarter whence smiles were expected, they grow in experience, and as they grow in experience, desire of vain glory loseth strength.

167. The Lord found me very ignorant, and since that period, the more wise he makes me, the more conscious am I of mine own ignorance.

168. Dost thou delight in judging, censuring-backbiting, and sending every one to hell because they do not altogether come up to thy standard in sentiment and opinion. Take heed, I say, take heed, lest thou be found to be an abuser of the Lord's Samuels. Perhaps thy sentence pronounced against them may return upon thine own head, and hell receive their judge. Remember, the Lord's family does not consist wholly of strong men, there are some of the weaker sort among them, even babes. These may be charmed with things contrary to truth and thereby led astray, but wherein those weaklings in knowledge

do now err, they shall through the increase of knowledge, escape those errors hereafter. ISA. xxix. 24.

169. The Lord doth sometimes sink his children very low, that afterwards he might raise them very high. Without this dealing heights and depths in experience would not be known.

170. When thou art in company with any that contend for erroneous principles, sound them with the following questions. Is there any harm in playing a game of cards, singing a jovial song, spending an hour at the theatre, or at dancing? If they answer, "No I do not think there is, religion was never designed to prevent my pursuing such innocent amusements." Then set them down as strangers to the power of God and godliness, for his children are not found in this path. 11 THES. iii. 11. EPHES. v. 15.

171. I esteem it a great privilege that I can some times go to the Lord by prayer, and cast all my cares and burdens upon him; and after this, watch his hand in appearing for me. This is of more value than ten thousand a year.

172. When the mind is possessed with, and oppressed by deistical thoughts, faith and hope is like a little bird flying across the main ocean, where it can spy no land to alight upon.

173. Does the Lord withhold consolation from thee, it is that thou mayest know how to value it. Art thou permitted to fall, it is that thou mayest

learn how to prize his upholding hand. The long enjoyment of mercies is apt to erase gratitude.

When saints forgetful prove,
God will afflictions send,
This makes them prize his care and love,
And trust their heav'nly Friend.

174. He that hath a right knowledge of divine truth, desires greater and clearer views of it, a stronger attachment to it, and strength to practice it,

175. The christians desire is, to the house and worship of God. Tis not the bare walls nor glittering ornaments but rather the sight of the heavenly Majesty, and the enjoyment of his soul enlarging, heart engaging presence within them, which renders the house so amiable to him.—
Ps. lxxxiv. 1. 2.

176. When many professing people meet together, alas, how shameful is their conduct and conversation. Instead of seeking the edification of each others souls, they seek the gratification of cursed self, insomuch that it may with propriety be asked, Who reigns here, Christ, or the devil. ?

177. When I review my past conduct, folly appears, and shame immediately follows it, but soon as I again see Jesus, I loose sight of the whole.

178. He that hath saving grace cannot dispose of it to those that have none, nor can he, by

all he can say or do, make another a christian; because true christianity or the religion of Jesus Christ, is no less than the revelation of himself to the heart.

179. When Jesus shines within, we care very little how things go without, but when we cannot find him whom our soul loveth, there is not anything that can satisfy us; nay, every trifle seems to make us peevish and fretful.

180 If thou canst sit at home quiet and contented, when there is an opportunity of going to the house of God, it is a sure mark of a sickly soul, nor will thy Father spare the rod.

181. We shall not cease complaining until we cease from sinning, which cannot be until we enter the heavenly Jerusalem, where sin, sorrow, and complaints are no more known.

182. Christ being God-man; is mediator. It is in him only that poor sinners meet a reconciled God, who met them in him from eternity.

183. Are we indeed running the heavenly race, then there is no avoiding spectators, to wit; angels, devils, and wicked men. The latter may reproach, vex and threaten us, yet it becomes us not so much as to turn our heads to notice them, seeing we are in a race which demands all attention and speed.

184. Better is a little light from God, with much inward and spiritual power, than great

knowledge of gospel doctrines, with a soul unsanctified, and a lifeless heart.

185. Fiery trials are not sent to burn, and so to hurt us ; they are intended, first, to consume the rags of self-righteousness ; secondly to keep us humble ; thirdly, to loosen the affections from this world ; fourthly, to exercise and improve our spiritual graces ; fifthly, to stir us up to call upon God, that we may witness his goodness in answering our prayers and appearing for us ; sixthly, to purify and refine us ; and seventhly, to make us prove the sufficiency of his grace in time of need. The stronger a man's faith is in God, the greater are his trials from God ; and the more God tries him, the deeper and the richer is his experience of his tried God. The trials met with in this world are, while in the midst of them grievous to be borne ; but when we are fully delivered from them, we shall have no cause to repine at our having passed through them. We shall rather bless God for them. 1 PET. i. 7.

186. Persecutors may drive us from one place to another, but they cannot drive us into hell ; nay, in attempting to drive us from God, they often are instrumental in driving us nearer to him.

187. We may enter the furnace with darkness, sorrow, and fear, this is common ; but when we come forth, it must be with triumph, joy and praise. Christ, our leader, does not accompany us at the edge of the furnace, there to

leave us ; he is according to his promise, ever with us, to purify and bring us through with profit, MAL. iii. 3.

188. It is often seen, that the greatest events are effected and brought about by the weakest, yea, the most unlikely instruments in spite of all opposition. This teacheth us the power is all of God and not of the creature. Jehovah worketh all things according to the counsel of his own will. He holds the reins of government in his own hand. He is jealous of his own glory, and will not give it to another. Men, ignorant, self-willed, self-conceited, self-seeking men are wont to ascribe glory to themselves, but the king of Glory will not be robbed. ISA. xlii. 8.

My soul with courage run,
In wisdom's sacred road,
And when thy every duty's done,
Leave the event to God.

Thy gratitude express,
Still lean upon his grace ;
And if he should thy labours bless,
To him ascribe the praise.

189. Riches, health and friends, are great blessings. A believer may have all these, but cannot make up his happiness wholly in them.— Another lovely object, namely, a sinner saying Jesus has engaged his heart, therefore his language is, my Christ is the chiefest among ten thousand. Angels are glorious, and the spirits of departed saints are glorious, yet still my Christ is the chief-

est among ten thousand, was I deprived of Christ there could be no substitute, but though every other blessing were torn from me, my Christ can appear a substitute for all.

Oh ! say some poor exercised pilgrim, while I am musing on the invisible realities of another world, what various thoughts roll across my mind. Satan takes occasion of my unbelief, and thus he begins. "How canst thou tell whether those set forth in the bible are true or not ? How canst thou tell whether there be any God, Christ, heaven, or hell ? These things are only set afloat upon thine own imagination by the cunning device of imposters."

At this trying period, I feel the foundation remove, as it were, from under me, to my unutterable distress, and down I sink in deep waters where there is no standing. Is this, dear reader, thine experience, surely it has been mine also ; marvel not therefore at these things, think it not strange, as though some strange or uncommon thing had happened unto thee. Remember sathan is always envious at an indulged child ; he is indefatigable in his attempts to worry us, and wherefore he tells us that there is no God, Christ, heaven, or hell, because he knows, to his everlasting sorrow, that there is. Was there not, then would he cease tempting us to disbelieve it, for he tempts us not to disbelieve lies, but the truth only. I have observed that people of the world

seem to believe the certainty of these things without the least obstruction. Satan lets them alone to sleep on in the bed of carnal security, being wrapt up in a covering of their own, but not of God's Spirit. The trial of saving faith, is peculiar only to those that have it. Ps. lv. 19.

192. In the darkest hour there is a hope at the bottom that all is right, and that ere long we shall be delivered according as God has promised, but soon as we rise into the confidence of Faith, we are as sure it will have its accomplishment, as though it was already fulfilled. Thus is faith the substance of things hoped for, the evidence of things not seen. HEB. xi. 1.

When fearful of danger at hand,
Midst tempest and terror and night,
Then, then is the time we should stand
And pray for instruction and light.

The spirits enlightening beam
Alone can the morning restore,
While taught and directed by him,
We're right, and shall reach the bless'd shore.

193. Art thou a standard bearer in the camp of Israel? Fear not then the rage, threats, and opposition of the world. They are but a sword, and we know that a sword has no power to wield itself. Your heavenly Father's hand can turn it where and against whom he will. Should the wicked be permitted to prevail, be not dismayed, the Lord is with thee, thou mighty man of valour, the Lord is with thee and his conquest is thine.

When he permits the enemies of his gospel to use means in order to put a stop to his children's usefulness, it is by these very means he doth sometimes increase it. John was banished to the Isle of Patmos, for the word of God, and his testimony of Jesus Christ, but here it is the angel of the everlasting covenant gives him those Revelations which shall remain with, and be profitable to the Church militant until the end of time.

Was faith more prevalent in some,
 Less murm'ring we should hear,
 'Tis good to wait when trials come,
 To see their end appear.

The Lord from seeming evil can,
 Bring forth the greatest good,
 And truly blessed is the man
 That trusts him with his lead,

194. Hungering and thirsting after spiritual provision are good symptons of spiritual life and health. Such hungry, thirsty souls, God has promised to fill and satisfy. It behoveth us to be diligent in the use of all appointed means, even though we do not experience what we desire, seeing we know not when God the Spirit may come. MAT. v. 6.

495. Retirement is then pleasant, when the world is as it were absent, and a smiling Redeemer is present.

196. The devil may obtain permission to wound some of the Lord's followers so deep, that it may be the means of making them run lame

all their journey through. Nevertheless those lame take the prey.

197. When Jehovah saith, "I will," it is enough ; every inferior power must submit, and fall before his irresistible arm, which alone is sufficient to execute his own will.

198. Our mercies are so numerous, that many of them pass unnoticed by us. The mercies of God are new every morning, but there is so much corruption in our hearts that gratitude has very little room. Much of this world tends to lessen humble dependance, and like a cloud conceals the benevolent hand that bestows it.

199. When Satan has once drawn us from our watch tower, the Lord only knows the end of our fall. The further we fall the heavier the blow. Oh, for strength to flee from the first appearance of evil, and cry unto the Lord for help.

200. He that would abound in spiritual fatness and prosperity, let him be an earnest and constant courtier of diligence. Prov. xiii. 4.

201. The Holy Ghost led the seeking sinner through the first stages in the christian experience, and having operated in his heart as a spirit of life and power in causing him to flee from the wrath to come ; in shaking him out of all fleshly confidence and fixing his trust in Christ alone for his precious salvation, now proceeds to operate as a divine comforter, by working in his heart the

fullest assurance of his personal interest in him. I look upon this to be the highest seat attainable this side of the heavenly world. We can get no higher than to know that God is our God, our everlasting Father, our portion, our friend, our all. Now it is the will of God, that his children should, sooner or later arrive here, to the end that they might know how nearly allied they are to him and how nearly related he is to them, moreover that they may comprehend the mystery of their union with the glorious Trinity, and as the effect of this, enjoy sensible communion with their compassionate Father, appearing reconciled towards them in the person of his Son, their mediator, and that by the influence of the Holy Ghost.— It is well pleasing to the Father to see the redeemed members of his Son's mystical body joyful before him, keeping up holy familiarity with him, sending up there highest ascriptions of praise to him and exulting in triumphs of redeeming love. It may be asked, upon what is such triumphant faith grounded? First upon the word of God! Secondly, upon the work of God within, agreeing with that word! But what does this faith respect? First, God the Father, as making choice of his only begotten Son to stand as the head of a whole complete body, consisting of separate and individual members, and then choosing this body of members in him, and entering into a covenant of peace with him concerning their redemption from the destruction that would follow

upon the foreseen fall of Adam. Secondly, God the Son, in his willingness to undertake the cause of this elect body as their surety to fulfil every requirement of divine justice ; that by his obedient and all-victorious death as their representative, he may, with honor to justice, save them from his avenging stroke. Thirdly, God the Holy Ghost, as the author and maintainer of life, illumination, liberty, vision, victory, crucifixion, happiness, affliction., &c. to the total exclusion of all human efforts in point of help and assistance.

This faith then respects God the Father, God the Son, and God the Holy Ghost, the fountain of all love. It lays hold on his love, and then traces it out in all its copious exercises manifest in the mysterious plan of redemption : (JOHN iv. 16.) This is a precious faith, it has a good ground to work upon, and a firm immoveable object to hang upon. Surely this believer shall stand fast for ever, as it is written. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. Ps. cxxv. 1.

202. To preach the everlasting Gospel aright, is not to preach it in a general way, but to draw lines and make proper distinctions. To invite an unawakened sinner to come to Christ, is just the same as one man telling another that is in perfect health to make application to a physician. It is meet to point out to the sinner his present danger, and what must needs follow upon his dying

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an enemy to Jesus Christ. Should the Holy Ghost apply the word, make him sensible of his wretched state, and create in his heart a cry after mercy, then indeed is the time to invite him, with all possible freeness, and right glad will the poor wretch be to fall in with the invitation. Acts ii. 36. 37. 38. 39.

203. A seeking soul is one in whom the good work of grace is begun, he is safely bound up in the bundle of life, nor can he fail of heaven at last. He is a pardoned sinner, he is an adopted child, and part of faith's royal household. It may be asked. What then is he seeking after, seeing these things are so. ? It is no less than the wanted enjoyment of them in his own heart. This is what he is in want of, nor can he be fully satisfied without it. Others may tell him a thousand pleasing things, the truth of which he will acknowledge, but yet he cannot sit down contented, until he finds, handles, and enjoys for himself. This is a true seeker, and God has promised that such shall find. MAT. vii. 7.

204. Some one may say, methinks a man should not be stiled a believer until such time as he has found the Lord, and can claim him as his Father. Was this true, then the feeble and the faint, would have great reason to fear and hang down their heads with very grief of heart. I believe it is possible for a man to have faith, even while he fears he has none, yea, to have faith al-

though it doth not apprehend Christ, so as to assure his conscience of a part in him. 'There are degrees of faith, we read of little faith, as well as great faith, nor doth the weakest faith render salvation less secure than doth the strong, though the comfort be less. The Scriptures inform us that divine joy abounds immediately upon the manifestation of pardon to the conscience, and the sweet enjoyment of rest. Now sensible sinners both lay and labour under the burden of guilt, fear and sorrow ; nevertheless, they are accounted coming sinners by our blessed Lord. And him that cometh unto me I will in no wise cast out. JOHN vi. 37. Coming implies believing. Faith is the foot by which the sinner cometh or is coming to Jesus Christ. Coming signifies that as yet he is not come, that is, he has not gone so far in the act of believing as to believe without a doubt that Christ is his salvation. It being thus with him, he halts at every thing which stumbles his judgment ; he is tossed with every tempest on the rough waters of affliction, Sinai's noise and the valley of the shadow of death, affright and discourage him, so that he is hard upon the black rock of despair. Fear gains strength, he is afraid he shall not be received, or drawn into the enjoyment of God's favour, because he is afraid he is destitute of the faith of him, for could he believe that he believed aright, then would he, from this small beginning, be able to trace the whole chain up to the top link fixed

in eternity. I mean predestination. ACTS xiii. 48. We may conclude then, that a coming sinner, though he fears he comes not aright, or that he hath not saving faith, is in very deed, a possessor thereof; and this faith carries him on in the way of seeking to the Lord in his own ordinances, amidst all the stumbling blocks of fears, doubts, reasonings, mistrust, darkness, darts of fire, corruptions, sorrows, &c. which make hard against him.

The Lord could receive a sinner at the first moment of his setting out, did it please him; but he permits all the enemies of his soul to pursue him, to his unspeakable horror, in order to hunt him out of every false refuge, to the end that as soon as he runs into him, and consequently runs all out of sight, he may prove his superabounding clemency in receiving and securing him against all the assaults of hell, as was the case with David. Thou art my hiding place (saith he) thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance.—Ps. xxxii. 7.

Reader, art thou a weakling, look to the Lord then to perform all things for thee. Examine thy feelings, and compare them with his word; cry earnestly to him for milk; (1 PET. ii. 2.) be careful to watch his hand in giving, and thy growth after receiving, so shalt thou be girded with strength, and hold fast truth as thy shield

and buckler.

205, Wherein is the difference between the desires of the wicked, and the desires of the righteous? The difference lieth in this,—the wicked desire heaven for heaven's sake, that they might dwell therein, after having spent a life in sin, instead of suffering the torments of hell, as the wages due to sin; they desire not God, and to worship in his immediate presence, but rather freedom from a raging devil. ! The righteous desire heaven for sin's sake, to the end that they might obtain deliverance from its being and plague, and consequently be able to enjoy and worship their Redeemer without weariness and interruption. And what saith the scripture concerning these desires? Why in the first place it saith. "The desire of the wicked shall perish (Ps. cxii. 10.) because it is in vain, not having salvation for its object. On the other hand, it saith The desire of the righteous shall be granted (Prov. x. 24.) because it is good, being the offspring of God in whom it centres. (Isa. xxvi. 8. 9.) Wicked Balaam desired to die the death of the righteous, (Num. xxiii. 10) that he might escape the punishment of the wicked. Righteous Paul, he desired to depart, and to be with Christ, which is far better, because a body of sin is for ever put off. People may indulge a lazy wish after a glorious heaven, though at the same time they desire not to part with their darling

sins, lust, and carnal pleasures. Be it known to that the Almighty hath set up an highway of holiness, (ISA. xxxv. 8.) and all that go to heaven must be found therein, or no heaven for them—**HEB. xii. 14,**

206. There are such seasons of holy rapture and triumph, occasioned by the repeated manifestations of God's goodness, in so many instances, that the christian is constrained to say, I will love thee, O Lord, my strength. (Ps. xviii. 1.) This love invigorates the whole soul, and makes every pulse beat for the glory of God. **COR. v. 14.**

207. Garnished hypocrites are strangers to closet worship, therefore our blessed Lord makes a distinction between these and his true worshippers, by exhorting them not to be as the hypocrites, who love to pray in public places, that they may be seen of men, but to enter into their closet and when they have shut the door, to pray to their Father which is in secret, that he who seeth in secret, may reward them openly, (**MAT. vi. 5. 6.**) and of all worship, this in my opinion hath the most truth and spirituality in it. God is a spirit, and they that worship him must worship him in spirit and in truth. **JOHN iv. 24.**

208. Both men-fearing and devil-fearing are very common among us ; but it shows our weakness, when through fear of either, we shrink from yielding obedience to God's commands. In the course of our conduct we should not say ; Will

this be offensive to such and such a person, and consequently be the means of my loosing thereby; but will this be pleasing to the Almighty, and beneficial to my soul; if so, then through grace by his permission, I will do it. While we thus fear God, we are warranted to turn every other fear out of doors. to find a lodging where it may, JEREM. i. 8. GEN. xxvi. 24.

209. The devil has been a flatterer from the beginning. (GEN. iii. 4. 5.) If need require he can appear as an angel of light. (JONN xii. 4. 5.) He meets the pilgrim with his temptations, as a seemingly sincere friend, and often prevails against him, in that he draws him aside from the highway and entangles him in some snare. Being thus successful he scruples not to throw off the white robe, disclose his fiendlike deformity, and appear in his true colour, namely, a black devil. Now he turns accuser. The deceived soul finds out his mistake, and out of the depths of distress cries to the Lord. (Ps. cxxx. 1.) Does the Almighty leave him here to perish in this miserable condition? No, he remembers his promise, (Ps. l. 15.) and delivers him. Such is his goodness, compassion, and faithfulness to all that fear his name. He permits his saints to fall, that their dependence on his own arm might be encreased, and that they, through his abounding grace, may be profited thereby. Understand me right, for I do not mean to say that a

christian falls wilfully into sin, in order that he might reap benefit therefrom ; No, he hath Paul's spirit and temper, and therefore saith as he hath said. Shall we continue in sin that grace may abound, God forbid, how shall we, that are dead to sin, live any longer therein. (Rom. vi. 1. 2.) He cannot act so presumptuous as to take liberty to practise iniquity, because his Lord hath promised to forgive all his sins. Godly fear is a bar against such God-dishonouring conduct. Ps. xcvii. 10. He hath felt sin to be the sting of death in his conscience, (1 Cor. xv. 56.) and therefore hates it, nor can he any more harbour such a malignant serpent in his bosom, for that it prevents every petition from rising as a pure offering to the searcher of all hearts. (Ps. lxxv. 18.) For me to withstand an enemy is one thing, but for an enemy to come upon me suddenly, and foil, wound and captivate me against my will, that is another. Though he serve me thus, I love him not the more, nay, my hatred to him is still greater ; therefore I am led to watch his movements more narrowly, lest he fall suddenly upon me again, and tear open the old sore. It is by these means we are taught to watch, and make the weapon of all prayer bright with using, which is pleasing to him that gives it. Prov. xv. 8.

Many in the present day, are afraid of setting forth the pure doctrine of grace ; and the reason they assign for it is this, they tend to nip the ex-

pected crop of good works, and make people careless, uncircumspect christians. If this is not false the bible is not true. They might as well tell me that the only way to make a tree fruitful, is to dig away all earth from its roots. Pray what made Paul a patron of holiness to the church? What made him a christian, an apostle and a martyr? Why it was the grace of God; take it from his own mouth. By the grace of God, I am what I am (1 COR. xv. 10.) Those that are continually preaching up the necessity of works, and enforcing it home upon their hearers, that they must do this, that, and the other, as if it were in their own strength, are but blind directors, and sure I am, miserable comforters to a sin-burdened sinner for soon as their audience receives their orders, and begins to build, no sooner do they lay a few stones upon the foundation, but a sharp storm from the north rolls round and beats the whole of it down, (MAT. vii. 27.) the reason is, the preacher instead of declaring the whole council of God, exhibiting the glorious doctrines of eternal election, the atonement, justification, by faith in Christ final perseverance to a world of glory, &c. and insisting upon the spirit's work, and pointing men to trust to that alone for ability to desist from sin and pursue holiness, fills their ears with rigorous commands taken out of the rolls of Sinai, whence no performing power is obtained. We are all naturally prone enough to exert an arm of flesh, and confide therein, without being exhorted and

encouraged so to do. Arminianism is ten times more pleasing to nature than Calvinism, and the awakened sinner will hold fast that beloved system so long as he dare, yea he will stick by it until he is almost starved and naked; in which pitiful condition, he is obliged to fly away from the hog-trough, and these icy banks, to hide him under the overspreading wings of the radiant Sun of Righteousness. **MAL. iv. 2.** The duty of a faithful minister, is to labour to set sinners down in a steady reliance upon Christ. While they cleave close to him, his hand shall be so evidently known towards them, that they shall flourish as the palm tree, their leaf of visible profession shall be green, nor shall they cease from yielding fruit. **JEREM. xvii. 8.**

Once more, Oh thou disciple of Christ, beware of flattery and flatterers. **PROV. xxvi. 28.** When they appear suspect them, bid them keep their distance. Stand upon thy watch tower. Watch and pray, that thou enter not into temptation.—**MAT. xxvi. 41.**

Not one by sovereign grace reclaim'd
Can enter the infernal gate,
For if one blood-bought soul was damn'd,
Christ's body could not be complete.

Stand forth, ye honourable race,
Lift the celestial banner high,
Speak of your freedom, shout free grace,
And the black train of foes defy.

210. Some appear to run well in the ways of

God, at their first setting out, but alas, ere long they give over, crying out, "I am tired, I am tired," and down they fall. This teacheth us that none can reach heaven in their own strength. We have many among us professing godliness, but those that only hold out to the end shall be saved. MARK xiii. 13. which all the elect (but none else) shall be able to do,

What cutting horrors will the apostate seize,
When universal nature's in a blaze;
Each keen reflection will the conscience tear,
While hope is swallowed up in deep despair.

211. There is no trial, circumstance or condition peculiar to the elect, but the Lord Jesus sustains a character suitable to that trial, circumstance and condition, and their business should be to exercise the faith that is given them upon that suitable character, for from hence springs divine joy and peace, Rom. xv. 13. and upon this depends their stability and firmness.—
11 CHRON. xx. 20.

212. One seat of satan's workmanship is the imagination, by the exercise of his infernal skill he portrays and presents things to the fancy, until he gets us to suspect and suppose them to be true when at the same time they are not, and by these means, he so prevails over our natural temper and disposition, that anger malice, and revenge lies boiling up within us, and at last bursts out into open rage. Thus are we hurried

into sin by mere groundless supposition, the which when perceived, becomes the aggravation of our misery. Now we fast while our adversary the devil obtains a banquet. Many are his stratagems, O Lord, discover them to thy servants. Strengthen us to offer seasonable resistance, that our enemies may flee from us.

213. Our pilgrimage is set forth to us under the idea of a race, to show us, First, that many who seem to run well will fall short in the end ; Secondly, that we need be all seriousness, activity, diligence and attention ; Thirdly, that we should be no more than is absolutely necessary concerned about the things of this life, because its cares and concerns are apt to hang like so many dead weights upon us while running this heavenly race. HEB. xii. 1.

214. It becomes every professor of religion to ask himself the three following questions, First, am I, or am I not effectually called ? Secondly, do I know any thing of the gospel's transforming power upon my soul ? Thirdly, do I aim at the glory of God in all that I do. ?

215. Were I put to my choice, either to sit in company with a set of carnal persons filled with enmity against the truth, to partake of a rich feast with them, or to sit alone, with bread and water only, I should, without hesitation prefer the latter, nay, I would sooner visit the habitation of mourning, because that instead of stupify-

ing the active powers of my soul, may remind me of creation's ruin by sin, my own mortality, and the blessed state of all true believers in Christ, which is a much better effect. **ECCL. vii.**

216. It is an old proverb, Out of sight out of mind. So the more our eyes are off from Christ the more unmindful we are of him, of what he has done, and has promised to do for us.

217. Arminians do boldly and impiously affirm that all mankind universally are endowed with a will and power to turn from sin to God whenever they please. Is it so? Why then do not all men universally turn, and believe, and be saved? Why then do any go to hell? The reason is, they are destitute both of will and power. therefore, being left to themselves, they embrace death rather than life. **JOHN vi. 65.—iii. 19. Ps, cx. 3.**

218. What is prepared for an elect sinner cannot be kept from him, and what is given to him, cannot by enemies be taken from him.—**LUKE x, 42.**

219. A Christ unknown must be a Christ unenjoyed; but a Christ unenjoyed may be a Christ known. Though we know a person we may not always enjoy his presence. Yet, if we knew him not, there could be no desire of enjoying it. **JOB xxiii. 3.**

220. Believer, art thou distressed in mind,

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fear not ; thou art possessed by Christ who hath bought thee at too dear a rate to loose thee. **JOHN xvii. 24.**

221. When human assistance fails and the world frowns most, then are the smiles of Jesus most precious.

222. Is God the Spirit our leader ; then, if we once attempt to lead ourselves, we cannot offer him a greater insult.

223. The nearer we get to the sun, the warmer the climate. So they that walk closest with God, enjoy the most spiritual summer within.

224. Those things which the Lord sets his people a desiring after, and praying for, he has in reserve for them, and will, at the hour appointed, freely bestow upon them. **Ps. cxlv. 19. MAT. vii. 7**

225. Reason looks no higher than second causes. Faith, when in exercise sees all things in the hand of God, and his hand in all things. **Ps. xxxi. 15.**

226. I would rather lie in a dark stinking dungeon with the enjoyment of Christ, than dwell in a glittering palace without him. A rich sinner may sink from a palace to hell, while a poor suffering saint may rise from a dungeon to heaven. **LUKE xvi. 22. 23.**

See how the rich in grandeur shine,
While God's poor saints such suffering bear,

In this he has a grand design
To let them have their portion here.

His saints though poor, are rich within,
Their portion's hid beyond the skies,
And those short sufferings here for sin,
End in immense immortal joys.

227. The soul that has once tasted communion with God, finds it so exceedingly sweet, that every other thing, when compared therewith, seems bitter.

228. The higher we rise on the mount of communion, the lower this vain world sinks beneath us, and the clearer are our views of the heavenly city, Terrestrial objects loose their hold of the affections, while celestial prospects feast the eyes.

229. That which God worketh, is good only, the which being opposed to the flesh, wherein dwelleth evil is continually opposed by it.—
Rom. vii. 23,

230. God's love in his saints must be tried, the beauty and reality of which always appears in the trial, and as this appears, it may be distinguished from the false feigned love of pharisees.

231. Want we a visible evidence of the over-coming power of christianity upon the souls of men; let us look at the sufferings and raptures of the holy martyrs, whose heroic conduct was not the effect of natural but of supernatural influence, and there we shall see it.

What but a hand divinely strong,
Could lead their willing souls along
Could make them triumph in the flame,
And glory in Immanuel's name.

Life lost in death and mortal pain,
Brought to their souls immortal gain,
On Zion's glorious mount they rest,
With Jesus blest, completely blest,

While musing on the tort'ring stake,
Why should my trembling nature shake,
If call'd to die a martyr's death,
God will bestow a martyr's faith.

232. We can feel the heat of fire, although we see it not. So, when we are in darkness, we can feel the Sun of Righteousness in his secret operations, although we cannot see his smiling face, to our unspeakable consolation. When we experience the former, we are doubtful concerning the reality of the work, but when we experience the latter, doubts and fears vanish.

233. Trouble drives us to prayer, prayer, when in trouble, calls forth God to our deliverance from it, and this deliverance puts us upon glorifying the kind deliverer. Call upon me in the day of trouble, I will deliver thee and thou shalt glorify me. Ps. l. 15.

234. The sincere lover of Christ will break through all to get at his beloved, in which heavenly course he is not ashamed, being emboldened by the exercise of a good hope of glory to come. Rom. v. 5.

235. With respect to conviction, there are two kinds. The one is legal, occasioned by the law without the spirit. The other is spiritual, occasioned by the law, under the operation of the spirit. The former leads on to hardness of heart, impenitence, and desperation. (MAT. xxvii. 4. 5.) The latter leads on to meekness repentance and salvation. (ACTS xvi. 33. 34.) Legal convictions end in carnal security. Spiritual convictions end in gospel liberty.

236. Sometimes an awakened sinner is one of the more ignorant sort, by which I mean one that has never before made any profession of Christ, and therefore has not attained to any knowledge of the doctrines of the gospel, the plan of salvation, the covenant of grace &c. However, he becomes an enquirer in the way to Zion. This Satan knows, and therefore his envious eye is upon him. Every fresh discovery of truth, which this young enquirer obtains, paves the way for greater trials. The enemy will attack him concerning it, and endeavour to raise a mist before his eyes, in order to conceal its charming radiance and beauty. Perhaps among other things, he lights upon the doctrine of election, a doctrine which he never before heard of. This is Satan's time to stir himself, and thus he begins. "You see there is a chosen number to be saved, and none else. It may be that you are not one of that number, and if not, (oh that if!) then thou

canst not outfly the bounds of my power nor escape everlasting burnings. Dream not that such a poluted worthless worm can share in the favour of the holy majesty of heaven, the blessing is too great. Thy concern about salvation is useless.—Remember if thou art not elected, thy prayers and tears are all spent in vain, for eternal decrees admit of no alteration. Despair therefore of heaven.

At another time, this adversary will endeavour to bring the awakened sinner to question the being of a God, the truth of his word, the immortality of the soul, the existance of created angels and disembodied spirits, and the eternal state of happiness and misery hereafter. "Why" saith he, "you have called upon God in your trouble, but you are not the better, you read the scriptures but never the more profited, nor is it to be wondered at, seeing they are not a divine revelation. They are penn'd by crafty men, for the purpose of supporting priestcraft, and keeping the more thoughtful part of mankind within the bounds of morality. You are concerned about your soul, this is folly, for when the body lies breathless, life is sunk into annihilation. As for angels and spirits, who can convince thee of their being, when none of them appears to declare the truth thereof. All that is said about heaven or hell is false, therefore dread not one, desire not the other. "Besides" saith he, "as a proof of all that I have advanced, and of the foolishness of religion, look

at the various parties that profess it. Some start up into a profession to-day, and in a short time they throw it off altogether, giving preference to my service. Others again, can be religious to gain a rich wife, a husband, applause, business, and what not; they regulate their outward deportment, according as the company they are in might require; if need be they can lie, cheat, steal, commit adultery, &c. Thus it is with all, wherefore then dost thou credit the report concerning the truth of godliness?—there is no truth in it. Thou art a young professor, but 'ere long, the whole of it shall fall to the ground; thou canst not hold out for many years in so wild, so dark, and so dangerous a course; and when I seize thy confounded soul, I will heighten thy torments for this thy daring act of rebellion against me, thy rightful lord and sovereign.

The trouble occasioned by these powerful injections, I leave those to judge of who have felt their force. Having known these things for myself I am constrained thus to write, from a hope that God will make it prove a seasonable word to some weary traveller. Reader, if thou art engaged in this sore combat, I will, if thou art willing, offer thee a little counsel. In the first place, beg of God to subdue thine unbelief; and in the next place, so to strengthen thy faith, that thou mayest be able to handle the sword manfully against thine enemy. When he tells thee, there

is no God, object thus. The heaven's declare the glory of God, and the firmament sheweth his handy work. (Ps. xix. 1.) Again, The Lord is known by the judgments which he executeth.— (Ps. ix. 16.) When he tells thee, the scripture is not true, object thus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (11 TIM. iii. 16.) Again, For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (HEB. iv. 12.) When he tells thee, there are neither angels nor spirits, say to him thou art a liar, in that thou attemptest to deny thine own existence. Thou art an angel, yea, a fallen, a wicked, and a destroying angel; and thus saith the word concerning thee, and the whole of thy apostatising legion. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. (JUDE i. 6.) When he tells thee, there is no hell for damned sinners, nor any heaven for saved saints; object thus.— The wicked shall be turned into hell, and all the nations that forget God. (Ps. ix. 17.) Again, For he had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in

yourselves, that ye have in heaven a better and an enduring substance. (HEB. x. 34.) This sword of the Spirit wielded by the hand of Faith, Satan cannot abide, he must fly before it, and leave thee to walk before it in the strength of the Lord God.

237. A due sense of our sinnership on the one hand, connected with a share of unmerited grace on the other, keeps us where we should be, even deep in the dust, mourning, loathing, adoring and depending.

Jesus, whose blood removes my guilt,
O keep me where and as thou wilt,
And let me ever rove and rest
Where I may glorify thee best.

238. How widely different this world appears to the eye of a sinner, to what it does to the eye of a saint. The former loves it, desires it, grasps at and seeks his all in it. Whereas the latter views it as a mole-hill, a barren, thorny wilderness, a land of enemies, trials, temptations and dangers, which yield nothing satisfying to an immortal mind. While one vanity here, and another there is presented to his view, he can, at certain seasons sing.

There's nought below the lofty sky,
Is worth one anxious thought,
Jesus, my treasure, lives on high,
And he my heart has got.

239. The Lord cuts out a particular work for

all his people, and he also prepares them to do it. It pleaseth him to exercise some of his family in an extraordinary manner, that afterwards he might use them as instruments for the benefit of other tried souls. It is good when walking through the fire, to hear the voice of one going before us, giving a description of the path, and of the Lord's dealings with him in it.

240. Why are we called to walk through deep waters. ? It is that we may get at the enjoyment of those things the other side of them, which could not be got at without passing through.—The way of suffering is the sure way to enjoyment. 11. Cor. i. 7.

241. All earthly things bear this inscription, Vanity of vanities, all is vanity. Eccl. i. 2.—Which inscription is discerned only by the bright penetrating eye of saving faith.

242. I find it good to be in company with warm, lively, zealous, experimental christians.—Fire communicates heat.

243. A sense of God's omniscience, is calculated. First, to encourage us under every trial ; and Secondly, to fill us with terror at the commission of any known sin. Ps. cxxxix. 4.

244. The humblest soul certainly is the happiest, and the most like Christ.

245. Looking to Jesus is an act of the mind,

of which faith is the eye, and he that looks to Jesus most, will fear danger least. To look to Jesus is, First, to look from self, from creatures, from second causes, and every other thing that is in point of dependance. Secondly, to look in dangers and distress, and through all dark providences and discouragements. Thirdly, to look for strength, consolation, guidance and protection, and fourthly, for endless felicity, as a free grace reward. While I look to Jesus, I behold first, his goodness and mercy which has hitherto followed me. Secondly, his faithfulness and truth which tends to establish me, and raise an expectation full of confidence within me. Thirdly, his wisdom which directs me. Fourthly, his power, which protects me. Fifthly, his love, which animates and constrains me, and Sixthly, his glory, which stands ready to reward and crown me.

246. Oh, what an error are those in, who hold with a final fall from grace or the special favor of God. Was this true, then the efficacy of the Redeemer's merits must immediately become questionable. Secondly, it would render the everlasting God mutable like ourselves. Thirdly, it would stain his honor. Fourthly, it would leave him eternally unsatisfied. And Fifthly, it would be a sufficient ground for fear in the minds of all his followers. Final perseverance is a grand truth, the truth of which shall be proved by every true believer. Isa. liii. 11. Ps. lxxxiv. 7.

ROM. viii. JOHN xxvi. 27. 28.

247. Satan is the father of all unbelievers.— If we are believers in the Saviour of sinners, then are we brethren, Christ himself is our elder brother; God, his father, is our father, the Spirit is our sanctifier, angels are our guardians, saints are our companions, and heaven is our eternal home. HEB. i. 14. ISA. xxxv. 10.

248. The entrance into the way of life is so narrow, that natural men, with all the power of reason and sparks of worldly wisdom, cannot find it. The Holy Ghost, first, puts the elect upon seeking it, then reveals it unto them, after this, enables them to enter in, and what is still better, for ever keeps them in. ECCLES. x. 15. EXOD. xxiii. 20.

249. When a follower of Christ is surrounded with a cloud of reproaches, Satan will strive to persuade us that all which is said concerning him is true, in consequence of which he cannot belong to God. But the blessed soul having life and light within him, it cannot be long concealed, it must shine through all.

250. That which the Lord makes his children afraid of, he will preserve them from.

A present Saviour will protect,
His threat'ned servants here.
And when most danger they suspect
This guardian God's most near.

251. Our Lord will have no merit-mongers in his flock, he wants none but mercy-seekers, and such he makes mercy receivers.

252 Satan is most active against those that are most active for God. He hates faithful ministers.

253. A dead soul cannot feel from spiritual life, but a living soul may, and does not complain of deadness.

254, Those that groan on account of the workings of the flesh, cannot be after the flesh, but after the spirit, or in love with spiritual things. ~~The flesh never opposeth itself, it is the spirit that opposeth it.~~

255. Oh! that sweet, that charming, that precious name, Christ! Oh, that mysterious, that undissoluble union, Christ in you the hope of glory. For his sake alone, we hope for the glory promised. (Ps. lxxxiv. 11.) Oh, that unfathomable word, Glory, how desirable to weary pilgrims. When I, by faith, can realize it, desire saith, come Lord Jesus, come quickly.

256. Our God doth sometimes sink his children very low, that afterwards he might raise them very high.

257. When mistrust and carnal reason make head against us, faith in the decrees of God is that which gives it a mortal wound.

258. For a man born blind to describe the fea-

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tures of a person whom he never saw is impossible. No more can a sinner spiritually blind describe the beauty of Immanuel. The eyes must first be opened, and the object presented before the least description can be given. Illumination goes before knowledge, (EPHES. i. 18.) which knowledge is followed by the holy triumphs of faith in trouble. ROM. v. 3.

The blind who have their sight receiv'd,
Gaze on the Lamb they love,
But cannot his full beauty trace,
Till safe conveyed above.

259. New mercies call for new thankfulness. But why are we so unthankful? because we are so insensible. Had we a stronger sense of our dependance upon God, and of his goodness towards us, surely we should be more thankful.

260. When God tunes the heart, praise is a most delightful exercise. This we know, for we have our praising days, as well as weeping days through this vale of tears.

261. Wherein is the difference between a true and false, a living and a dead faith? True and living faith is an active principle, and therefore may be known by the works which it doeth. Whereas a false and dead faith being void of spiritual life, hath neither motion nor activity. It deals not with spiritual objects.

Are there no actions performed by this false

and dead faith. ?

Yes, but they are no more than natural actions, it is exercised by natural power, it is guided by natural reason, and is made to answer natural ends ; wherefore it is a natural and carnal faith, a faith that is dead, is fruitless, is dangerous. It cannot secure eternal life to the souls of men.

How far might such faith go in the course of action. ?

It may persuade a man that there is a supreme Being. A God of infinite power, wisdom and majesty, who rules and governs all things. Devil's have this faith. (JAMES ii. 19.) Nebuchadnezzar had this faith. (DAN. iv. 34.) Secondly, It may assent to the truths of the everlasting gospel, and thereby produce a limited conformity to certain rites. With this faith Simon the Sorcerer believed, (AcTs viii. 13.) whom Peter declared to be in the gall of bitterness and in the bond of iniquity. (AcTs viii. 23.) Thirdly, It may so far credit the certainty of future judgment, as to beget terrifying fears which may effect a change of conduct by outward reformation, though not a change of heart by inward regeneration. This I have known by experience.

What are the works of a true and living faith, which distinguishes it from a false and dead faith. ?

Its works are various, but I think they may be all comprised in the three following branches,

namely, First, perception. Secondly, appropriation. Thirdly, reliance. Living faith looks into the very heart of the Almighty, where it discovers his everlasting love, which moved him to make ample provision for perishing sinners. It perceives the sweet suitability of this God-like provision, and withal makes a personal appropriation of the same to the needy sinner for whom it was intended, to the end that he might attain to the personal enjoyment thereof, and glorify his divine benefactor, in whom he confides. When faith makes its first discoveries of truth, the way is opened for the soul to exercise her powers thereupon. These powers, with their exercises, follow one another in regular rotation. They are under the rule of right order, the order and government of God. (MAT. ii. 6. PHIL. ii. 13.) As soon as the understanding lights upon a precious revealed Saviour in his beauty, (ISA. xxxiii. 17.) in his dazzling brilliancy, (LUL. ii. 32.) his glorious robes of blood-stained humanity and majestic divinity. (ISA. lxiii. 1. 2. 3.) The judgment immediately gathers information, and becomes estimator, whereupon the captivated affections cleave to him, and the eager will, hastens to embrace and make choice of him in preference to any other thing, either in heaven or on earth.—Whom have I in heaven but thee, (saith David) and there is none upon earth I desire beside thee. Ps. lxxiii. 25.

How. and in what manner doth a living faith work. ?

Living faith believeth the scriptures to be the revealed will of God, with reference to his acts of grace, the profound mysteries of his kingdom, and his works of providence. Moreover it gives full credit to all that God saith concerning the state of sinners, (EZEK, xvi. 4. 5.) and makes application of his declaration to the sinners present condition.

Living faith has much business to do at the throne of grace. As it comes from God, so also it returns to him again; and being of royal descent, is admitted into the heavenly court, nay, so highly honoured is it by the King of Kings, that if it be not the bearer, he will manifest his displeasure thereat, (HEB. xi. 6.) nor will he issue any grant from his royal palace.

Living faith deals with all the attributes and perfections of Deity, together with all the covenant offices, characters and soul satisfying fulness of a dear Redeemer.

Living faith deals with mercy, as may be seen in the case of the publican, who prayed thus.— God be merciful to me a sinner. LUKE xiii. 13. Faith was in this petition. By faith he was persuaded that he was a miserable transgressor of a holy law, and at the same time, that God had mercy enough to show him, in pardoning his sin

and superseding his misery, the effect of them. And what saith he to such poor trembling believers? Why he saith, I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. (HEB. viii. 12.) As if he should say to one and to another; here is a shackled, condemned, disordered, wretched object, who believes in the sufficiency of my mercy to exalt and set him far above all evil, wherefore I must appear full of mercy towards him, in proclaiming his pardon and full acquittal of all criminal charges brought against him.

Living faith deals with justice. It perceives that justice is not injured by the exercise of mercy in the sovereign act of forgiveness, having received perfect satisfaction at the hands of a surety, whose merits it presenteth, and obtains the most friendly salutation, expressive of the highest sanction to the vast train of mercy's proceedings. In point of the salvation of sinners, these two attributes have but one voice. Mercy saith, I will save them from death. Justice saith, save them, Mercy, for I am honoured in their salvation.

Living faith deals with wisdom. It persuadeth the soul that the unalterable decrees, covenant counsel, and purpose of God, or that all things relative to man's fall and recovery, are according to the direction of unerring wisdom, which centres in Christ, (1. COR. i. 24.) who is made wisdom

unto him, (1. Cor. i. 30.) established upon the destruction of his own. This wisdom, which naturally ignorant men through unbelief and prejudice arraigns at the bar of their own reason and condemns, he has its offspring, by the act of believing openly and boldly justifies, as it is written. But wisdom is justified of all her children.—**LUKE vii. 35.**

Living faith deals with power. By faith, a man is persuaded of his inability to do any thing good, and also of God's ability to do all things for him. Thus it layeth hold of omnipotence, whereby it purgeth the conscience, by the sprinkling of his blood, or purifies the heart. This is our cleansing and healing. (**ACTS xv. 9. ISA vi. 7. HAB. ix. 14.**) Whereby it fixeth our standing in Christ. (**11 COR. i. 24.**) Whereby it maintains life. (**HAB. ii. 4.**) Whereby it preventeth fainting fits. (**PS xxvii. 13.**) Whereby it bears down impossibilities. (**MARK ix. 23.**) Whereby it secures eternal keeping. (**1 PET. i. 6.**) Whereby it banisheth shame. (**ROM. ix. 33.**) Whereby it openeth the mouth for God. (**PS. cxvi.**) Whereby it carries the soul on in a steady course of obedience to every command of heaven. (**PS. cxix. 32.**) Whereby it overcomes this wicked world, its wicked god, its abominable practices, customs and manners, its damnable heresies, its destructive errors, and its intoxicating pleasures. (**JOHN v. 4.**) Surely the man that hath this faith, may stand

boldly on the frontiers of Zion, and their exhibit this old challenge. Shew me thy faith without thy works, and I will shew thee my faith by my works. JAMES ii. 18.

Reader, thou seest there is a false and true faith. If thou hast the former, remember it will avail thee nothing in the hour of danger. If thou hast the latter, in humility be thankful, exercise it as much as thou canst, and be careful to watch and see what it doeth for thee.

262. Two main branches of Satan's work are these ; First, he labours to stumble and throw down, as much as he may, those that are coming to Jesus Christ ; Secondly he endeavours to hinder those that are come, from living a life of faith upon him.

263. Oh believer, forget not that thy times are in the hand of thy God. When occurrences look black about thee, still remember that he is thy fortress, thy strong tower of defence. Thine enemies can do thee no harm, thy God will cast them out before thee, and bruise Satan under thy feet shortly ; for thou, even thou art the blessed object of his paternal care. He found thee in a desert land, he leads thee about, he instructs thee he will keep thee as the apple of his eye. (DEUT. xxxii. 13.) All men and things are that unto thee which thy God maketh them, and no more.

Thy watchful foes, who seek thy fall,
Shall fail in their design,
The holy guardian of thy soul,
Shall make true safety thine.

Praise him for every act of grace,
And trust him still to give,
Love him as thy sure dwelling place,
And live as saints should live.

264. Head notion is one thing, heart feeling is another. A man may have a vast fund of head knowledge, connected with a wonderful blaze of pharisaic zeal, which may carry him a great length in outward acts ; but while his heart, instead of having the love of God in it, is enmity itself against him, he is still where Jehu was, that is, in the flesh, nor hath he any thing but what the devil and death can deprive him of. A true christian hath a living Christ within him. Christ is the life of his soul. This life fills every spiritual faculty, and gives birth to every spiritual feeling. Men may destroy the body, but they cannot destroy eternal life. This is hid with Christ in God, nor can death find it. 11 KINGS x. 16. COLLOS. iii. 3. 4.

265. Wicked men, when they get into trouble, their case is dreadful, and that because, First, God is far from them. Secondly, He is a most formidable enemy unto them. Thirdly, He is no refuge for them. That we may perceive this more clearly, let us observe what the scriptures saith concerning such wretched characters. First.

The devil is there sovereign, whose palace is their heart. **Luke xi. 21.** Secondly. They are taken captive by him at his will. **1 Tim. ii. 26.** Thirdly. As they by their sins and wicked doings provoke the most high God. It is said he is angry with them every day. **Ps. vii. 11.** Fourthly. They lie under his fierce wrath. **John iii. 36.** Fifthly. They walk in the broad road which leadeth to everlasting destruction. **Mat. vii. 13.** Sixthly. They are blind to all these things. **Mat. xv. 14. Rev. iii. 17.**

Now if we contrast the state of the wicked with the state of the godly, their blessedness will appear in a most glorious light. As for you, Oh ye children of the Almighty, think highly of the honor, the riches, the glory, the blessedness and the safety you have in the Lord Jesus Christ. Consider more deeply what Jesus is to you. Study more and more his personal glories, his attributes, perfections, offices, titles, characters, &c. It is yours to love, to admire, to adore, to extol and confess him; and his it is to make you conquerors over sin, death, hell and the grave; and to present you in all the dazzling majesty at the judgment day. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. **Mat. xxv. 34.**

266. Art thou one of a tender conscience then I know how it is with thee. Sometimes, when thou art suffering under its accusations,

there ariseth within thee a secret dislike (but it comes from the flesh) to its curbing restraints, for that thou canst not use a carnal liberty, as the world does in giving loose to fleshly motions, and gratifying every carnal desire. Oh, offer violence to this secret evil, and prize highly thy tender conscience. Listen to its dictates, for it is a kind of under guardian to thee in thy conduct and conversation. When thou doest right it justifies thee when thou doest wrong it reproves thee. Thy tender conscience being purified by the droppings of divine blood, and governed by the Holy Ghost, is a good conscience, Paul exercised himself, to have a conscience void of offence towards God and toward men. (Acts xxiv. 16) Do thou follow him as an example, for while thou hast the approbation of a reconciled God and of a good conscience on thy side, thy confidence will rise out of this ; as it is written. Beloved if our heart condemn us not, then have we confidence towards God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. (John iii. 21. 22.) This sweet confidence will be attended with joy. For our rejoicing is this (saith the apostle,) the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward. 11 Cor. i. 12.

267. Saving faith puts perishing sinners upon fleeing from all false resting places, to make use of the Lord Jesus as a covert from the storm of God's wrath. It confides in his opening wounds and cleaves fast unto him. This precious grace has, First. The truth and faithfulness of Jehovah to rest upon. Secondly. Christ, in whom the Father's reconciled face is discovered for its object, and Thirdly, Complete salvation, has the fruit of free grace for its end.

Men are not lost because their faith is small,
They're damn'd because they have no faith at all;
Curs'd unbelief the gates of glory bar,
And none but true believers enter there.

268. Satan tells dead sinners that they are believers, and they hearken to him. He also tells true believers that they do not believe aright, or God, who is well pleased with the weakest believer in his dear Son, would not deal so hardly with them. Thus his work of distressing the saint and deceiving and destroying the deceived goes forward. The Lord confines him, and makes all his children to know his devices, that they may take the shield of faith, or in other words, that they by faith so apprehend Christ as to hold him forth against all his horrid suggestions. The strongest believer in the world is not altogether free from doubts, fears, suspicions, misgivings, &c., which alternately prevail. While faith is high, these go down, but as soon as faith goes

down, they all as fast go up.

269. When men are born again, they do nothing for life. What they do is from life received, which doing is the certain effects of life, and is a full demonstration of their being alive unto God.

Let both our lips and conduct prove,
What is the faith our souls possess,
Obedience springs from faith and love,
And proves the work of sov'reign grace.

Can God's own spirit dwell within,
And change the heart, and life bestow,
Can he have taught to hate all sin,
And souls remain in ignorance now.

Impossible ! for saints must feel,
The wondrous change, and taste the grace,
But such as lie in ignorance still,
Are dead with all the carnal race.

270. Why are many so uncomfortable in their pilgrimage, ? Because they are so careless, and so heedless. God would not have told us to look to ourselves to ponder the path of our feet, to take heed, to watch, to pray &c., was there not sufficient reason for it.

Though saints from grace can never fall,
Yet through backsliding they ;
May lose each evidence attain'd,
And pass a mournful day.

Sin, sloth, and negligence may steal
The saints believings joys,
May fill the sinking mind with doubt,
And make their sorrows rise.

Thou heav'nly Dove, O deign to keep
My evidences clear,

So shall my inward joys arise ;
While thou thy witness bear.

271. As a small stream conveys filth into the ocean ; so doth also divine grace bear all the sins and imperfections of the elect into the sea of Christ's blood, where they are no more seen. ISA. xxxviii. 17.

Though saints are wash'd in pardoning blood,
And are in Christ secure ;
They feel their sins a grievous load,
And fain would sin no more.

272. I once saw a grotto, its external appearance was very mean, but all its beauty and excellency lay within. Thus it is with many of the Lord's children. They have an afflicted deformed body, but healthy, comely, lively and gracious souls ; the body is arrayed with clothes of little worth, while the soul is adorned with a spotless robe of righteousness, that robe of royalty which entitles them to a kingdom which they shall inherit, to a throne on which they shall reign, and to a crown which they shall wear for ever and ever.

273. In stormy weather we often see the sun appear suddenly between the flying clouds. Thus it is in our experience. When we are in the midst of darkness, it is often seen that a ray of glorious light from our heavenly Father's countenance, breaks suddenly through the midnight gloom and warms and cheers our cold distressed souls. By this we know our sun is always shining though the dark clouds of sin prevent our

reaping the sweet benefit of his beams. Let these be divided and scattered, and then we look to the Lord, and are lightened, and our faces are not ashamed. Ps. xxxiv. 5.

When roaring billows threaten danger nigh,
And thunders rattle through the low'ring sky,
No fatal shipwreck need the christian fear,
While Christ the pilot makes the bark his care, }
He has the helm, and knows which course to steer ;
He surely will conduct his charge at last,
Into the haven of eternal rest,
Where the bright natives of that glorious place,
In elevated strains, shall shout grace, grace.

274. The fear of the Lord is that precious grace which keeps us in our proper station, not presuming, nor despairing, but obeying.

275. Neglect of duties cannot thrust us out of the covenant and dissolve our union with Christ. Yet, like a Ghost it will haunt and terrify us.— Secret neglects are like to produce public defects.

276. Legalists perform duties as a slave fulfils his task, whereas a soul that loves God delights in serving him. Ps. cxix. 16.

277. The greatest talkers are not always the greatest saints.

278. Prejudice is that canker-worm which eats out the peace arising from church fellowship, and destroys that unity and concord which should always abound among christians.

279. Is it right for us to pray for our friends in the flesh.? I believe it is. The manner in

which I have accustomed my self to pray for such is this. O Lord I am persuaded thou hast of thy free mercy and good will, saved my soul from the wrath to come. Thou hast given me light to see from what thou hast redeemed me, and also to discern the present state of many that are near to me by natural ties. It is hid from them, therefore O Lord of hosts I earnestly desire, if consistent with thy will, that thou wouldest open their eyes, and apply redemption to their hearts.

Our Lord said, I pray not for the world, but for them which thou hast given me, for they are thine. JOHN xvii. 9.

That he thus prayed is true, but we should remember that he was the omniscient God, and therefore, as God, he knew for whom as man, he suffered. Now before any person can prove to me that I am not to pray for my carnal relations, let him first show me that they are vessels of wrath fitted to destruction. ROM. xix. 22. Then I dare not pray for them, seeing the decree is gone forth.

280. When we say Amen, it signifies that we give our whole assent and consent to what is spoken or proposed, which from saying to any thing false, and against my conscience, the Lord for ever keep me.

281. As the Moth hovers round the candle until it is burnt, so we often dally with temptations until we fall by them.

282. Oh ! how sweet and welcome is gospel liberty to such as have laboured a long while in bondage. The bar of unbelief being removed, they enter by faith into the enjoyment of that rest upon earth, which is an earnest and foretaste of everlasting rest in heaven. HEB. iv. 3.

Ye that have rest in Jesus found,
Praise, praise him as you travel home ;
Speak of his love to all around,
And bid your sinsick brethren come.
Let this your humble language be,
Why me, why me, dear Lord, why me ?

283. The knowledge of ourselves connected with a saving knowledge of the Lord Jesus as our God and Saviour is of more value than the whole world. We love Christ and can trust him so far as we know him, but no further. Nor can we know him aright but as the Holy Ghost reveals him, nor is he revealed unto any but such as feel a need of him, which none do but those whose names are written in the book of life.

How little is the Saviour known,
To those who know him most,
But happy souls that know him so,
As in his name to trust.

There faith shall soon be lost in sight,
They shall surround his throne
In mansions for them now prepar'd,
And know as they are known.

284. Our blessed Lord when he was upon earth, acted as a reconciler between his offended father and the fallen elect ; nor are his actions or

his expressions, considered as such, any degradation to his divinity. We know he said my father is greater than I. JOHN xiv. 23. But he is no less the eternal God, abstractedly considered, because of this saying. We know he was no less than the Father, as he stood in the form of a servant, made under the law, for the purpose of bringing in by his obedience thereto, everlasting righteousness, wherewith his church, his spouse, might be covered, and so delivered from condemnation; but as touching his eternity, his supreme dignity, his power, authority, will, and majesty. He and his Father are one. His Godhead and man-hood being in union, constitutes him a Saviour, were these severed, he could not, according to the eternal purpose and divine council, have redeemed the elect, since it was impossible for the Godhead to suffer. It was the manhood that suffered, and the Godhead gave capability to the manhood to sustain it. This is a stone over which the Arian stumbles and falls, and if grace doth not prevent, it will at last fall upon him and grind him to powder. MAT. xxi. 44.

285. Is thy mouth shut in prayer, still remember thy heart is open to the God that reads it. Groans may sound louder than words.—Ps. xxxviii. 9.

286. The weak are apt to look more at their victory over sin and works of obedience, than at Christ and what he hath done for them, at the same time, measuring the favor of God by that.

This is the wrong way to get at comfort, but the bottom of it all his hatred to sin, and love to holiness, so that all those things combine to prove the work to be genuine.

287. The scriptures assure us that all who live godly in Christ Jesus shall suffer persecution, nevertheless the Glory of God springs from all the sufferings which they endure, in order to keep their conscience to him. If ye, says Peter be reproached for the name of Christ, happy are ye, for the spirit of glory and of God, resteth upon you, on their part he is evil spoken of, but on your part he is glorified. 1 PET. iv. 14. A man that is a strict moralist may skip through the world quiet and easy but then there is a vast difference between morality and true christianity. Morality hangs on the outside, and that instead of procuring reproach and persecution is highly esteemed among men, and meets with general applause. Christianity stands in power that brings a man out from the world and sets him at variance with it. This must be attended with persecution, and the man that is persecuted for those things and suffers as a christian, need not be ashamed, but rather glorify God on this behalf.

288. If the spirit of a damned sinner was permitted to come out of hell to re-enter the body, and live an hundred years upon the earth, would not the dread of hell torments prove effectual in urging him to turn from sin to God, in order to obtain his promised salvation. ? No, he would be

as great an enemy to God as ever, he would be as much in love with sin and the devil's service as ever, and if left to himself, would still oppose the gospel, despise a precious salvation, and rush headlong into hell the second time. Hence it is plain that neither warnings, judgments, nor torments can effect true conversion; this is the work alone of God the Holy Ghost. The work of grace upon a sinner's heart, is called a new creation, surely then the same divine power that was at first put forth in creating all things, must again be displayed in creating the soul anew in Christ Jesus.

O my soul what a debtor art thou to the Almighty discriminating grace of the Sovereign Creator. Had it been possible for thee to have wept rivers of blood, to have prayed until thy tongue was worn out, or to have offered the world, this would not have procured thee a touch of mercy's sceptre. Thy salvation is wholly of free grace. Oh, this distinguished grace, how much it is calculated to lay thee in the dust, and prevent thy boasting of what is so freely given. Oh, thou most high God, I see myself a debtor to the rich bounty of thy mercy; accept I beseech thee, the grateful emotions of my heart, keep me at all times independent of self, and dependent upon thy all-sufficiency. Amen. JOHN iii. 3.

289. Justification is an act of a gracious God. This act lays the foundation of the sinners eternal peace, and his own eternal praise. Being found under the law, men are holden of Justice

in the strong hold of sin, until this act is passed, and liberty is proclaimed. For Justice is bound to execute with rigour the laws dread sentence, upon all that share not in the clemency of a debt discharging surety. As death followed the transgression, so also doth our title to life follow upon a spiritual obedience to a spiritual law, which curseth the disobedient. This obedience it received at the hands of a spiritual person, namely God in human nature. In him it is given us to believe, for which faith's sake his obedience is made over unto us, whereupon we are immediately accounted just persons. We are honourably acquitted both by law and justice, the former not being disgraced by this our acquittal but honoured the latter not being cribed nor lessened in its force of execution, but fully satisfied. Thus God remains just in punishing the guilty impenitent, unbelieving sinner, and at the same time, the merciful justifier of every returning, repenting prodigal, that believes in his dear Son. Rom. iii. 26. Another scripture saith. And by him, (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts xiii. 39.) that is from all things that are charged upon sinners in their natural state as first all sin, both original and actual, sins past, sins present, and sins to come. This is justification by blood, (Rom. v. 9.) the blood that was shed for the remission of sin, and is sprinkled upon or applied to the conscience as an efficacious

remedy to cleanse from the filth of sin and likewise to heal the wound occasioned by sin. When I speak of justification by blood from all sins, past, present, and to come, my meaning is this. The pardon proclaimed to repenting sinners, is so full, reaching from the womb to the grave, that as sins committed in ignorance before conversion, could not prevent it, so neither can sins committed of infirmity after conversion counteract it, make it void, and consequently lay the justified soul again under the destroying stroke of the sword of vindictive Justice. Secondly, from the curse of a broken law, which curseth men for their failing to render it that perfect obedience which it requireth. Now he that is in Jesus Christ by faith, hath his Saviour's own personal obedience given to the law upon his own soul, which is expressly called a clothing with the garments of salvation, a covering with the robe of righteousness. Isa. lxi. 10. In this wedding apparel, the heavenly bridegroom the king of glory takes his spouse unto himself, and upon surveying her in his own divine likeness expresseth himself in all the tenderness of affection, thus thou art all fair my love there is no spot in thee. CANT. iv. 7. This is justification by righteousness. Blood gives pardon and cleansing. Righteousness gives beauty and a right to the kingdom of glory. All that are found in Jesus Christ, and that have Christ in their hearts, are blessed indeed. They have, First, wisdom ; Secondly, righteousness ; Thirdly, sanctification ;

Fourthly, redemption ; with which beautionous train if they do not enter heaven no one ever did, no nor never will.

Again, the justification hitherto treated of, is actual justification. Now it is the duty of every christian man to trace things experienced to their first origin. Justification first took its rise in eternity, in the secret purpose of God. Every thing done in and for men in time, is according to his secret purpose, and foreknowledge. Whom he did predestinate, them he also called, and whom he called, them he also justified. ROM. viii. 30. Again, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began. 2 TIM. i. 9. Did the Almighty ordain us to life, did he purpose to call and glorify us, and at the same time not to justify us. ? To credit this would be unreasonable as well as unscriptural. We conclude then that we were eternally justified, although this is not, nay cannot be known by justified persons, to their comfort, until they are born again, and launched forth into liberty. Eternal justification in God's secret purpose was by grace. Actual justification, is by faith. That which grace in its going forth of old, from everlasting appointed, we by faith realize, and feel in us a disposition to glorify for ever the sovereign God and author of both. Justification, O precious word.—What vile rebels, freed from bondage, freely ac-

quitted, fully absolved, at peace with God, brought into friendship and reconciliation with him, delighted in reigned over and acknowledged by him as his dear children, arrayed in royal apparel, and rendered truly beautiful, perfectly fair, complete, yea, altogether admirable. Oh blessed state! Oh desirable portion! Surely we live too much below our manifold privileges. Our high birth, our noble pedigree, our royal relationship, our solemn, sublime, impregnable residence, our indisputable right, our everlasting portion, in reversion &c. &c., are but too seldom the substance of our contemplation, were those things more strongly credited, surely the prosperous sinner would not be envied, nor his slippery standing place be once coveted. O Lord, increase our faith, that instead of dishonouring thee with doubts and fears, and misgivings of heart, we may be at a point touching our interest in thee, and so be able to declare boldly in the open face of devils, sinners, and hell itself, what thou our dear God and Saviour, hath done for our once condemned souls.— This grant, O Father of all mercies for Jesus' sake. Amen.

Th' elect spread round the spacious globe,
The royal saviour calls;
And spreads his justifying robe
Around their naked souls.

In vain shall every foe combine,
Against resistless grace;
Where God doth his good work begin,
That work can never cease.

Satan may vex the helpless sheep,
Yet still they rest secure ;
And they, though their distress be deep,
Shall to the end endure.

290, Brethren, would we shine before the world to our heavenly Father's glory (MAT. iii. 6.) then let us be often coming forth from closet retirement, under the exercise of prayer, and the reflections of the brightness of his rays upon our souls, as tokens of fellowship. Before we can shine to purpose we must derive our light from God, in answer to the prayer of faith as the church of old did. They looked unto him and were lightened ; and their faces were not ashamed. Ps. xxxiv. 5. Remissness in prayer lays us open to the very power of the devil, the mouth of all danger, and screws the soul up in the chambers of barrenness and inactivity.

You speak the language of free will, I cannot pray of myself, therefore it is needless for me to attempt praying, until I feel myself in a praying frame.

I believe, that many, were it possible, would feign declare that one half the bible is rank Arminisim and dry legality, but, it is God's word and their mouths are stopped. We are exhorted to believe, (ACTS xvi. 31.) to repent, (MARK i. 15.) to watch (xiii. 37.) to examine and prove ourselves, (2 COR. xiii. 5) to fight, (1 TIM. iv. 12.) to stand fast, (GAL. v. 1.) to hold fast, (REV. iii. 11.) to pray without ceasing, (1 THESS. v. 17.)

and many other things. Are all these texts to be answered with an, I can't do it. Oh no, that would be the very height of impudence. Again, do these texts imply that man is endowed with will and power to do or to leave undone these things, surely not. God who is infinite in wisdom, knew, well enough that man was unable to believe and pray of himself. He sets before us his word of command to shew us the necessity of prayer as his own appointed means of drawing from his fulness supplies for all our need. Again, he does not command us in his gospel without furnishing us with power to obey. For my part although I do not feel as I desire towards God, yet I love to retire in secret and vent my earnest desires in a groan. Poor David was often here, (Ps. xxxviii. 9.) Such heartfelt groans carry with them a powerful attraction for divine compassion. (Ps. cii. 19. 20.) I have gone to a throne of grace, dark and dead as to feeling, but have come away from thence lightsome and glad.

291. Reader, who thou mayest be I know not. If a friend, then I must tell thee that it grieveth me at heart to see so much discord abound in the visible church, at this present day. One is cutting here, another is cutting there; this is a good man to-day, to-morrow he is a devil a deceiver, &c. While others are taking a circuit abroad in the seat of judgment, let thou and I, as we shall not die for others, nor stand before the tribunal of God for others, keep at home, look

well to ourselves, ponder the path of our feet, and commit our ways to our heavenly Father, who is ready to render unto all men their due reward.— Should I hear that thou art profited by what thou readest, and that thou desirest another interview with me, I hope if it be the will of our Lord, to visit thee again soon. Reader, fare-thee-well, hold fast that which thou hast, that no man take thy crown.

THE END.

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